FRONTISPIECE.

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the holy family

THE HOLY

FAMILY BIBLE,

CONTAINING THE SCRIPTURES OF

The Old and New TESTAMENT,

AND THE

APOCRYPHA AT LARGE,

WITH CONCISE

EXPLANATORY NOTES,

ON ALL THE DIFFICULT

T E X T S of S C R I P T U R E;

Wherein the Objections of INFIDELS are obviated, and the obscure PASSAGES explained to the meaneſt Capacity.

ILLUSTRATED WITH COPPER PLATES.

By the Rev. ALEXANDER FORTESCU, D.D. Rector of Stretton,
Author of the Devout Chriſtian's FAMILY INSTRUCTOR, and of Preparatory Devotions for the *firſt* receiving the Lord's Supper.

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IT would make me happy to be in any degree inſtrumental to the promoting a juſt eſteem and reverence for the Holy Scriptures in general; or to recommend them to the ſerious regard though but of few, who, by the advantage of education, or eminence of ſtation, have it in their power to ſet the pattern to others; and eſpecially perſons of a politer turn, who, (if they will pardon the freedom of the addreſs) ſeem in a more peculiar manner obliged to lend their aſſiſtance towards reſtoring the Holy Scriptures that due honour and authority, which a falſe politeneſs has contributed more than any one thing elſe perhaps, to rob them of. Thoſe who wiſh well to their country, cannot have too high a regard for promoting a reverence of the Scriptures. Beſides the danger a neglect of them would occaſion to the conſtitution, it would be unavoidably attended with a corruption of manners, widely ſpreading and increaſing in proportion: for as no ſufficient curb can be ſet to the exorbitant paſſions of men without religion, ſo there can be no religion of a ſufficient authority to influence the bulk of mankind, without a revelation of the Will of God; and this is no where contained but in the Holy Scriptures, which are the only true ſupport of religion in the world. Happy is that people, who enjoy the light of theſe, with a free liberty of examining them, and of applying all the helps that learning can afford to a right underſtanding of them! May we ever enjoy this liberty, and make a diligent, as well as a ſober and modeſt uſe of it! Nor, by our negligence or imprudence, incur the ſevere cenſure paſſed on thoſe, who have a *price in their hand to get wiſdom, but have no heart or inclination to it.* Prov. xvii. 16.

THESE Divine Oracles contain every thing, in a manner, for which a book can be valuable; and is, in ſhort, a treaſury of wiſdom not to be exhauſted. If the vicious and the thoughtleſs know not how to value them, or a writer here and there, of an odd caſt of underſtanding, has attempted to ſignalize himſelf by diſparaging them;---men of virtue, ſenſe, and a ſolidity of mind, have always loved, admired, and reverenced them.---Among theſe, for the honour of our country, what a fair catalogue of illuſtrious names might be produced;—the Boyles, the Lockes, the Newtons, the Addiſons.---So that if human authority be of any conſideration in the preſent caſe, we have the beſt, the moſt unexceptionable that the world affords, for the excellency of theſe ſacred Books. And if any one can doubt of their divine authority, after weighing the external evidence which God hath given us of it, let him but ſtudy them thoroughly, and without prejudice, and he will perceive ſo many internal marks of their truth, and experience ſo much of their efficacy, as will diſpoſe him to acknowledge their divinity, and allow that they *were given by the inſpiration of God.*

THE Books of Moſes, as they are the firſt, ſo are they the foundation of the whole ſyſtem of our Revelation; for could it be ſuppoſed that the writings of Moſes were falſe or forged, the very pillars of Chriſtianity would be ſhaken, and one of the main ſupports of our religion would totter to its fall. The whole code of the Divine Revelation, from Geneſis to the Apocalypſe, is one conſiſtent and harmonious ſyſtem; every part mutually dependant on the other, and the whole diſplaying, in the moſt perfect and beautiful manner, the wiſe and providential goodneſs of a Being, graciouſly attentive to the redemption and happineſs of his people.

THE abundant care of Providence, in preſerving theſe ſacred volumes entire throughout ſo many ages, claims our higheſt admiration; and is a ſtriking inſtance of their authenticity, and divine origin. Perhaps it may afford ſome neceſſary information to the generality of my readers, to be informed of the manner in which theſe invaluable writings have been preſerved to us, and what copies of them have been from time to time diſperſed through the

world. It is certain, that in the reign of Joſiah, there was no other book of the law extant, beſides that found in the temple by Hilkiah, (2 Kings xxii. 10, &c. 2 Chron. xxxiv. 14, &c.) from which original, by order of that pious king, copies were immediately written out, and ſearch made for all the other parts of the Scriptures; by which means copies of the whole became multiplied among the people, who carried them into Babylon in their captivity.

After their return from the captivity, and re-ſettlement in the city of Jeruſalem, the prophet Ezra collected together as many copies as he could of the ſacred writings, which he diſpoſed into proper form and order, and tranſlated into the Chaldee language; for the Jews, during their captivity, had loſt their mother tongue, and had adopted that of the country wherein they were diſperſed; ſo that the law, which had hitherto been read in the pure Hebrew language only, was now interpreted, and expounded to them in the Chaldee.

It was about two hundred years from the time of Ezra, before we hear of any tranſlation of the Bible into other languages. This was in a great meaſure owing to the backwardneſs of the Jews in having any intercourſe with ſtrangers, and who, on their part, had no opportunity of acquainting themſelves with the Jewiſh hiſtorians, for want of a tranſlation of their books into the Greek language. It is pretty certain that the Greek LXX, i e. Septuagint, was the firſt tranſlation after that of Ezra, and was ſo called, becauſe the tranſlation is ſuppoſed to be made by ſeventy-two Jews, who are uſually ſtiled, *the Seventy Interpreters*. Du Pin, however, obſerves, that it is a matter of diſpute among authors, whether there was a Greek verſion of the Old Teſtament more ancient than the Septuagint; and that Clemens Alexandrinus, Euſebius, Belarmine, Serarius, and others, are of opinion there was. On the other hand, St. Auguſtin, Philo, and Epiphanius, ſeem to be perſuaded that the LXX. were the firſt who tranſlated the ſacred books into Greek: for before our Saviour's time, there was no other Greek verſion of the Old Teſtament, beſides that which went under the name of the Septuagint.

After the eſtabliſhment of Chriſtianity, ſome authors undertook new tranſlations, under pretence of making them more conformable to the Hebrew text. The firſt who performed this deſign was the Jewiſh proſelyte Aquila, of the city of Synope in Pontus, diſciple to Rabbi Akiba, who put it in execution the twelfth year of the emperor Adrian, A. D. 128. St. Epiphanius pretends, that being excommunicated after his converſion, for addicting himſelf to judicial aſtrology, he ſet about this verſion out of hatred to the Chriſtians, and with a wicked deſign of corrupting the paſſages of the prophets relating to Jeſus Chriſt. St. Jerom ſays, his verſion is made word for word, and with too ſcrupulous a nicety.

The ſecond Greek verſion after the Septuagint, is that of Symmachus, a Samaritan by birth, who firſt turned Jew, then Chriſtian, and at laſt Ebionite. He compoſed it, according to Epiphanius, in the reign of the emperor Severus. His verſion was more free than the reſt; for he applied himſelf chiefly to the ſenſe, without tranſlating word for word; wherefore his verſion comes nearer the Septuagint than that of Aquila. The third Greek verſion is that of Theodotion of Epheſus. It is ſaid he was a diſciple of Marcion, and that having had ſome difference with thoſe of his ſect, he turned Jew. The verſion of this author was the beſt of the three, becauſe he kept a juſt medium between Aquila and Symmachus, not confining himſelf ſo ſervilely to the letter as the firſt did, nor wandering ſo far from it as the ſecond did. *Du Pin's Can. of Scrip.*

The Syrians have in their language a verſion of the Old Teſtament, which they pretend to be of great antiquity. A great part of it, they ſay, was made in Solomon's time, and the reſt in the time of Abgarus king of Edeſſa. They relate, that Hiram, king of Tyre, deſired Solomon to communicate the uſe of letters and writing to the Syrians, and to get tranſlated for them the ſacred books of the Hebrews; which Solomon complied with, and ſent them the Pentateuch, Joſhua, Judges, Ruth, Samuel, Pſalms, Proverbs, Eccleſiaſtes, Solomon's Song, and Job, which were the only books then extant; the remaining books of

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ſcripture, they add, were tranſlated into Syriac after the death of Chriſt, by the care of Abgarus king of Edeſſa. But this account is looked upon as fabulous. It is true, the Syriac verſion which we have now, muſt be very antient, ſince it is often cited by the fathers.—Dr. Prideaux is of opinion, it was made within the firſt century; that the author of it was ſome Chriſtian of the Jewiſh nation; and that it is the beſt tranſlation of the Old Teſtament. This verſion is not always agreeable to the original; but in ſome places is more conformable to the Samaritan Pentateuch, and in ſome to the verſion of the Septuagint. In the Pſalms, the tranſlator has taken the liberty to leave out the antient titles and inſcriptions of each Pſalm, inſtead of which he gives an abſtract of the contents of each Pſalm.

It is paſt diſpute, that the Latin churches had even in the firſt ages a tranſlation of the Bible in their language, which being the vulgar language, and conſequently underſtood by every one, occaſioned a vaſt number of Latin verſions. Among all theſe, there was one which was generally received, and called by St. Jerom the Vulgate, or common tranſlation. St. Auſtin gives this verſion the name of the Italic, and prefers it to all the reſt.

St. Jerom undertook to reviſe and correct the Latin verſion of the Bible; but having afterwards attained to a more perfect knowledge of the Hebrew language, he ſet about a new tranſlation of ſome books of the Old Teſtament from the Hebrew; and continuing, at the ſolicitation of his friends, to tranſlate the reſt, he at laſt perfected an intire new verſion of all the books contained in the Hebrew canon. In his tranſlation, he followed, as nearly as he could, the verſion of the Septuagint, and retained the very expreſſions of the antient vulgar Latin, as far as was conſiſtent with purity of ſtile and true Latinity. This tranſlation was ſo highly applauded by the Chriſtian church, that ſome authors have pretended it was brought to perfection by the inſpiration of the Holy Ghoſt. But St. Auguſtine looked upon the author to be ſo well ſkilled in the Hebrew language, as to be able to undertake, and bring to perfection ſuch a work by the ſtrength of his own abilities. St. Jerom's verſion was ſoon received in many churches, and in the 6th century it became as general, and in as great eſteem, as the antient Vulgate.

It was not till the ſixteenth century that any new Latin tranſlations were made of the Bible from the Hebrew text. Sanctes Pagninus, a Dominican monk, was the firſt who undertook a new verſion of the books of Scripture from the modern Hebrew text. His deſign was encouraged by pope Leo X. and his verſion made its firſt appearance at Lyons in the year 1527. It adheres too ſcrupulouſly to the words of the text, which makes it obſcure, and ſavours of barbarity in many places. He is likewiſe often miſled as to the ſenſe, having affected too much to follow the explications of the Jewiſh Rabbins. It is however a very uſeful work, and very proper to explain the literal ſenſe of the Hebrew text. Arias Montanus, when he compiled the edition of the *Biblia Polyglotta*, reviſed this tranſlation of Pagninus.

Cardinal Cajetan, though not verſed in the Hebrew, undertook a tranſlation of ſome parts of the Bible, by the aſſiſtance of two perſons well ſkilled in that language, the one a Jew, the other a Chriſtian. After him Iſidore Clarius, a monk of Mount Caſſin, ſet himſelf to reform the vulgar verſion of the Bible after the Hebrew text; in the doing of which he pretends to have corrected above eight thouſand paſſages of the Bible. Beſides theſe tranſlations made by catholic authors, there are ſome likewiſe performed by proteſtant tranſlators, the firſt of whom was Sebaſtian Munſter. His verſion is more intelligible, and in much better Latin, than that of Pagninus. Huetius beſtows on him the character of a tranſlator well verſed in the Hebrew, and whoſe ſtile is very exact and conformable to the original. The tranſlation of Leo Juda, a Zuinglian, printed at Zurich in 1543, and afterwards by Robert Stephens in 1545, is written in a more elegant ſtile than that of Munſter; but he often departs from the literal meaning of the Hebrew text for the ſake of an elegant Latin expreſſion. However in this he has not taken ſo great a liberty as Sebaſtian Caſtalio, who undertook

dertook to give the world an elegant Latin verſion of the Bible: but there are critics who cenſure him for departing from the noble ſimplicity and natural grandeur of the original, and deviating into an affected effeminate ſtile, overcharged with falſe rhetoric, and not always true Latinity. The verſion of Junius and Tremellius, has much more of the true natural ſimplicity: the chief Hebraiſms are preſerved in it, and the whole is ſtrictly conformable to the Hebrew text. We muſt not forget the verſion of Theodore Beza, a proteſtant divine of Geneva in the 16th century. Sebaſtian Caſtalio found fault with this verſion, and Beza wrote an apology for it about the year 1564. *Du Pin, ubi ſupra.*

THE Arabic verſions of the Bible are of two ſorts; the one done by Chriſtians, the other by Jews. There is one of the Old Teſtament, whoſe author is ſuppoſed to be Saadias Gaon, a Jew of Babylon, who wrote the ſame about the year of Chriſt 900. Of this whole work the Pentateuch alone is printed. The Jews have another Arabic verſion in Hebrew characters, which Erpenius publiſhed in Arabic characters at Leyden in the year 1622. Among the Arabic tranſlations done by Chriſtians, there is one printed in the Polyglots of Paris and London; but both the author, and the time when it was written, are unknown. It muſt have been made ſince the publication of the Koran, becauſe the author, in many places, has evidently followed it. In this verſion the Pentateuch is tranſlated from the Hebrew text; Job from the Syriac; and the reſt from the Septuagint, and two other verſions of the Pentateuch, the manuſcripts of which are in the Bodleian Library. There are alſo ſome Arabic tranſlations of the Pſalms; one printed at Genoa in 1516, the other at Rome in 1619; and there is a manuſcript verſion of the prophets in this language preſerved in the Bodleian Library. *Du Pin, ubi ſupra.*

THE goſpel being preached in all nations, there is no doubt, but that the Bible, which is the foundation of the Chriſtian religion, was tranſlated into the reſpective languages of each nation. St. Chryſoſtome and Theodoret doth teſtify, that the books of the Old and New Teſtament had been tranſlated into the Syrian, Egyptian, Indian, Perſian, Armenian, Ethiopic, Scythian, and Samaritan languages. Socrates and Sozomen tell us, that Ulphilas biſhop of the Goths, who lived about the middle of the fourth century, had tranſlated the Holy Scriptures into the Gothic language; and pope John VIII. gave his approbation to the verſion of the Holy Scriptures made into the Sclavonian.

THE. Ethiopic verſion of the Old Teſtament is made immediately from the Greek text of the Septuagint; and there is a very plain agreement between this tranſlation, and the Alexandrian manuſcript: the order of the chapters, the inſcriptions of the Pſalms, and every thing elſe being exactly alike. The Ethiopians attribute this verſion to Frumentius, the apoſtle of Ethiopia, ſent thither by Athanaſius biſhop of Alexandria. *Ludolf. Hiſt. Ethiop.* lib. iii. cap. 4.

THE Coptic or Egyptian tranſlation, is likewiſe made from the Greek of the Septuagint, in which the Egyptian tranſlator ſo punctually followed the Greek text, that he refuſed to make uſe of the labours of Origen and others, who had been at the pains to compare the Greek verſion with the Hebrew text. We are quite in the dark as to the author, and the time of this verſion, but probably it is very antient, ſince we cannot ſuppoſe the Egyptian church was long without a tranſlation of the ſcriptures in their mother tongue.

THERE are ſeveral tranſlations of the Bible in the Perſian language, moſt of which are in manuſcript. There is a tranſlation of the Pſalms by one Father John, a Carmelite; and another of the ſame book done from the Latin by the Jeſuits. Walton, in the London Polyglot, has publiſhed the goſpels tranſlated by one Simon the ſon of Joſeph, a Chriſtian of Perſia, who lived in the year 1341. We have likewiſe ſome manuſcript tranſlations of the Bible in the Turkiſh language, particularly a verſion of the New Teſtament, printed at London in the year 1666.

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THE Armenians have an old tranſlation of the ſcriptures in their language, taken from the Greek of the Septuagint. Three learned Armenians were employed about it, in the time of the emperor Arcadius, viz. Moſes ſirnamed the Grammarian, David the philoſopher, and Mampræus. The Armenians, in 1666, procured an edition of the Bible in their language to be made at Amſterdam, under the direction of an Armenian biſhop.

THE Georgians have likewiſe a tranſlation of the Bible in the old Georgian language: but as this language is known only to a very few perſons, and the people of the country being extremely ignorant, there is ſcarce any one who either reads or underſtands this verſion.

WHILST the Roman empire ſubſiſted in Europe, the reading of the ſcriptures in the Latin tongue, which was the univerſal language of that empire, prevailed every where. But ſince the face of affairs in Europe has been changed, and ſo many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into diſuſe; whence has ariſen a neceſſity of tranſlating the Bible into the reſpective languages of each people; and this has produced as many different verſions of the ſcriptures in the modern languages, as there are different nations profeſſing the Chriſtian religion. Hence we meet with French, Italian, Spaniſh, German, Flemiſh, Daniſh, Sclavonian, Poliſh, Bohemian, and Ruſſian or Muſcovite Bibles; beſides the Anglo-Saxon and modern Engliſh and Iriſh Bibles.

THE oldeſt French Bible we hear of is the verſion of Peter de Vaux, chief of the Waldenſes, who lived about the year 1160. Raoul de Preſle tranſlated the Bible into French in the reign of Charles V. king of France, about the year 1380. Beſides theſe, there are ſeveral old French tranſlations of particular parts of the ſcripture. The doctors of Louvain publiſhed the Bible in French at Louvain, by order of the emperor Charles V. in 1550.---- There is a verſion by Iſaac le Maitre de Sacy, publiſhed in 1672, with explanations of the literal and ſpiritual meaning of the text, which was received with wonderful applauſe, and has been often reprinted. As to the New Teſtaments in French, which have been printed ſeparately, one of the moſt remarkable is that of F. Amelotte of the oratory, compoſed by the direction of ſome French prelates, and printed with annotations in the year 1666, 1667, and 1670. The author pretends he had been at the pains to ſearch all the libraries in Europe, and collate the oldeſt manuſcripts. But in examining his work, it appears that he has produced no conſiderable various readings, which had not been before taken notice of either in the London Polyglot or elſewhere. The New Teſtament of Mons, printed in 1665, with the archbiſhop of Cambray's permiſſion, and the king of Spain's licence, made a great noiſe in the world. It was condemned by pope Clement IX. in 1668, and by pope Innocent XI. in 1679, and in ſeveral biſhoprics of France at ſeveral times. The New Teſtament publiſhed at Trevoux in 1702, by M. Simon, with literal and critical annotations upon difficult paſſages, was condemned by the biſhops of Paris and Meaux in 1702. F. Bohours, a jeſuit, with the aſſiſtance of F. F. Michael Tellier, and Peter Bernier, jeſuits likewiſe, publiſhed a tranſlation of the New Teſtament in 1697: but this tranſlation is for the moſt part harſh and obſcure, which was owing to the author's keeping too ſtrictly to the Latin text from which he tranſlated.

THE firſt Italian Bible publiſhed by the Romaniſts, is that of Nicholas Malerme, a Benedictine monk, printed at Venice in 1471. It was tranſlated from the Vulgate. The verſion of Anthony Brucioli, publiſhed at Venice in 1532, was prohibited by the council of Trent. The Calviniſts likewiſe have their Italian Bibles. There is one of John Diodati in 1607 and 1641, and another of Maximus Theophilus in 1551, dedicated to Francis de Medicis duke of Tuſcany. The Jews of Italy have no entire verſion of the Bible in Italian; the Inquiſition conſtantly refuſing to allow them the liberty of printing one.

THE firſt Spaniſh Bible that we hear of, is that mentioned by Cyprian de Valera, which he ſays was publiſhed about the year 1500. The epiſtles and goſpels were publiſhed in that language by Ambroſe de Monteſin in 1512; the whole Bible by Caſſiodore de Reyna, a Calviniſt,

viniſt, in 1569; and the New Teſtament, dedicated to the emperor Charles V. by Francis Enzinas, otherwiſe called Driander, in 1543. The firſt Bible which was printed in Spaniſh for the uſe of the Jews, was that printed at Ferrara in 1553, in Gothic characters, and dedicated to Hercules d'Eſt duke of Ferrara. This verſion is very antient, and was probably in uſe among the Jews of Spain before Ferdinand and Iſabella expelled them out of their dominions in 1492.

THE firſt and moſt antient tranſlation of the Bible in the German language, is that of Ulphilas biſhop of the Goths, about the year 360. This biſhop left out the books of Kings, which treat chiefly of war, leſt it ſhould too much encourage the martial humour of the Goths. An imperfect manuſcript of this verſion was found in the abbey of Verden, near Cologn, written in letters of ſilver, for which reaſon it is called *Codex Argenteus*; and it was publiſhed by Francis Junius in 1665. The oldeſt German printed Bible extant, is that of Nuremberg, printed in 1447: but who the author of it was, is uncertain. John Emzer, chaplain to George duke of Saxony, publiſhed a verſion of the New Teſtament in oppoſition to Luther. There is a German Bible of John Eckius in 1537, with Emzer's New Teſtament added to it; and one by Ulembergius of Weſtphalia, procured by Ferdinand duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in tranſlating the Old and New Teſtament, publiſhed it in 1522. The learned agree, that his language is pure, and the verſion clear, and free from intricacies: it was reviſed by ſeveral perſons of quality, who were maſters of all the delicacies of the German language. The German Bibles which have been printed in Saxony, Switzerland, and elſewhere, are for the moſt part the ſame as that of Luther, with very little variation.

THE Flemiſh Bibles of the Romaniſts are very numerous, and for the moſt part have no author's name prefixed to them, till that of Nicholas Vinck, printed at Louvain in 1548. The Flemiſh verſions made uſe of by the Calviniſts till the year 1637, were copied principally from that of Luther. But the ſynod of Dort having in 1618 appointed a new tranſlation of the Bible into Flemiſh, deputies were named for that work, which was not finiſhed till the year 1637.

THE firſt Daniſh Bible was publiſhed by Peter Palladius, Olaus, Chryſoſtom, John Synningius, and John Maccabæus, in 1550, in which they followed Luther's firſt German verſion. There are two other verſions, the one by John Paul Refenius, biſhop of Zealand, in 1605; the other, being the New Teſtament only, by John Michel, in 1524.

IN 1534, Olaus and Laurence publiſhed a Swediſh Bible from the German verſion of Martin Luther. It was reviſed in 1617, by order of king Guſtavus Adolphus, and was afterwards almoſt univerſally followed.

THE Bohemians have a Bible tranſlated by eight of their doctors, whom they had ſent to the ſchools of Wittemberg and Baſil, on purpoſe to ſtudy the original languages. It was printed in Moravia in the year 1539.——The firſt Poliſh verſion of the Bible, it is ſaid, was that compoſed by Hadewich wife of Jagellon, duke of Lithuania, who embraced Chriſtianity in the year 1390.——The Ruſſians or Muſcovites publiſhed the Bible in their language in 1581. It was tranſlated from the Greek by St. Cyril, the apoſtle of the Sclavonians; but this old verſion being too obſcure, Erneſt Gliik, who had been carried priſoner to Moſcow, after the taking of Narva, undertook a new tranſlation of the Bible in the Sclavonian; who dying in 1705, the Czar Peter appointed ſome particular divines to finiſh the tranſlation: but whether it was ever printed, we cannot ſay.

TOWARDS the middle of the 16th century, Bedell, biſhop of Kilmore, ſet on foot a tranſlation of the Old Teſtament into the Iriſh language; the New Teſtament and the Liturgy having been before tranſlated into that language. The biſhop appointed one King to execute this work, who, not underſtanding the oriental languages, was obliged to tranſlate it from the Engliſh. This work was received by Bedell, who, after having compared the Iriſh tranſ-

lation

lation with the Engliſh, compared the latter with the Hebrew, the LXX. and the Italian verſion of Diodati. It went to preſs in the year 1685.

If we enquire into the verſions of the Bible of our own country, we find that Adelm biſhop of Sherbourn, who lived in 709, made an Engliſh-Saxon verſion of the Pſalms; and that Eadfrid, or Ecbert, biſhop of Lindisferne, who lived about the year 730, tranſlated ſeveral of the books of ſcripture into the ſame language. It is ſaid likewiſe, that Venerable Bede, who died in 735, tranſlated the whole Bible into Saxon. But Cuthbert, Bede's diſciple, in the enumeration of his maſter's works, ſpeaks only of his tranſlation of the Goſpel, and ſays nothing of the reſt of the Bible. Some pretend, that king Alfred, who lived in 890, tranſlated a great part of the ſcriptures. We find an old verſion in the Anglo-Saxon, of ſeveral books of the Bible, made by Elfric, abbot of Malmeſbury: it was publiſhed at Oxford, in 1699. There is an old Anglo-Saxon verſion of the four Goſpels, publiſhed by Matthew Parker, archbiſhop of Canterbury, in 1571, the author whereof is unknown. Dr Mill obſerves, that this verſion was made from a Latin copy of the old Vulgate.

As to the Engliſh verſions of the Bible, the moſt ancient is that of John de Treviſa, a ſecular prieſt, who tranſlated the Old and New Teſtament into Engliſh, at the requeſt of Thomas Lord Berkeley: he lived in the reign of Richard II. and finiſhed his tranſlation in the year 1357. The ſecond author, who undertook this work, was the famous Wickliff, who lived in the reigns of Edward III. and Richard II. The manuſcript of his verſion is in ſeveral libraries in England. In the year 1534, an Engliſh verſion of the Bible, done partly by William Tindal, and partly by Miles Coverdale, was brought into England from Antwerp. The biſhops found great fault with this tranſlation; upon which a motion was made in convocation for an Engliſh tranſlation of the Bible, to be ſet up in all churches. This motion, though oppoſed by biſhop Gardiner and his party, ſucceeded at laſt. The king gave orders for ſetting about it with all poſſible haſte, and within three years the impreſſion of it was finiſhed. Cromwell procured a general warrant from the king, allowing all his ſubjects to read it; for which Cranmer wrote his thanks to Cromwell, '*rejoicing to ſee the work of reformation now riſen in England, ſince the Word of God did now ſhine over it all without a cloud.*' Cromwell likewiſe gave out injunctions, requiring the clergy to ſet up Bibles in all their churches, and to encourage the people to read them. In 1542, an act paſſed for reſtraining the uſe of the Bible. The preamble ſets forth, '*That many ſeditious and ignorant people had abuſed the liberty granted them for reading the Bible, and that great diverſity of opinions, animoſities, tumults and ſchiſms had been occaſioned, by perverting the ſenſe of the ſcripture. To retrieve the miſchiefs ariſing from hence, it is enacted, that a certain form of orthodox doctrine be ſet forth, as a ſtandard of belief; and that Tindal's* falſe tranſlation *of the Old and New Teſtament be ſuppreſſed, and forbidden to be read in any of the king's dominions.*' In the reign of Edward VI. Fuller mentions another tranſlation of the Bible, printed in two editions; the firſt in 1549, the other in 1551, but neither of them divided into verſes.

In the reign of queen Elizabeth came out the Biſhop's Bible, ſo called, becauſe ſeveral of that order were concerned in the verſion. The work was divided into ſeveral parcels, and aſſigned to men of learning and character. Moſt of the diviſions are marked with great initial letters, ſignifying either the name, or the title of the perſons employed. Archbiſhop Parker had the principal direction of this affair; he reviſed the performance, and perhaps put the finiſhing hand to it. He likewiſe employed ſeveral critics in the Hebrew and Greek languages, to review the old tranſlation, and compare it with the original.

The laſt Engliſh Bible is that called King James's Bible, which proceeded from the Hampton-court conference in 1603, where many exceptions being made to the Biſhops Bible, king James gave orders for a new one. Fifty-four learned perſons were appointed for this office by the king, as appears by his letter to the archbiſhop, dated in 1604. It was publiſhed

in 1610, with a dedication to king James, and a learned preface, and is commonly called King James's Bible. After this all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common-Prayer book; which were still continued, according to the bishops translation, till the alteration of the Liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version.

The judicious Selden, in his Table-talk, speaking of the Bible, says, 'The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the bishops Bible, as well as king James's. The translators in king James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs) and then they met together, and one read the translation, the rest holding in their hands some Bible either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.'

King James's Bible is that which is now in universal use throughout this kingdom, both in churches, and private families. The text of this Commentary, is carefully copied from the pure and correct edition of J. Field; wherein all words not found in the original Hebrew copies, but that are added to make the sense complete in our own language, are printed in the *Italic* character.

Thus were the sacred Scriptures held in the highest veneration by persons most eminently distinguished for rank and wisdom in all ages of the world. Our own ancestors have likewise upon every occasion manifested the most profound reverence for the Holy Bible; and happy were it for us if we paid it the same pious regard: that we would give it its due weight in determining our religious controversies; be studious to enrich our minds with the knowledge of its awful truths, and to form our lives by the simplicity of its admirable precepts: that we would allow these sacred books the privilege at least, which we seldom deny to others of any merit; I mean, that of a serious and attentive reading, and we should find that they want nothing to recommend them, but their being thoroughly understood. It is true, they require many helps to a right understanding of them; but these helps are every where to be had; we abound with explanations and other treatises on the Scriptures, well intended for this purpose, and very useful in their kind. Above all, I would recommend a particular and attentive study of what is recorded by the Evangelists, and they will add an unutterable relish for the rest; For *they were written that we might believe that Jesus was the Christ, and that believing, we may have life through his name.* Amen! blessed Lord. So may it be to the humble compiler of this Commentary, and to those who do or may at any time peruse it, when his poor efforts are no more.

10 AP 66

Stretton,
July 25th, 1777.

Alex^r Fortescue

The FIRST BOOK of MOSES,

CALLED

GENESIS.

CHAP. I.

God createth the heaven and earth; divideth the light from the darkneſs; ſeparateth the ſuperior from the inferior waters; ſupplieth the earth with vegetables; furniſheth the heavens with light; createth animals, and laſtly, man.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters (*a*).

3 And God ſaid, Let there be light: and there was light (*b*).

4 And God ſaw the light, that it *was* good: and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day (*c*).

6 And God ſaid, Let there be a firmament in the midſt of the waters; and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was ſo.

10 And God called the dry-land Earth; and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth;

18 And to rule over the day, and over the night, and divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life,

(*a*) The earth, when firſt brought into being, was a confuſed fluidity, or ſoft ſubſtance, without order, form, or beauty, and wholly covered with a thick darkneſs, till the *Spirit of God*, or the *energy* of the divine power, operated or *moved upon the face of the waters*, that is, upon that confuſed chaos or ſubſtance, to bring it into regular order and beauty, and to make it produce all thoſe excellent and admirable things, both vegetable and animal, which are now upon the face of the earth. And this, as St. Auguſtine ſays, is not to be underſtood as if the Spirit of God actually *moved in*, or *upon the waters*, but that it was *ſuperior* to, or *above* the chaos, ordering and diſpoſing all things by its power and omnipotence. And by this *Spirit of God*, as Biſhop Patrick, and others obſerve, is meant the Meſſias, the *Son of God*; which explains the Evangeliſt St. John, who in the beginning of his goſpel, ſays, that *all things were made by the Logos*, that is, the *Word*, or *Son* of God, whoſe almighty Spirit agitated the vaſt confuſed maſs of matter, and put it into form.

(*b*) Great has been the triumph of ſceptics and unbelievers, upon this declaration of Moſes, *that there was light three days before there was any ſun*, that luminary not being made till the fourth day; and numerous have been the conjectures of commentators, on this point. The objection ſeems to be founded on a groſs miſconception, that *light* is nothing more than an emanation from the ſun, or ſome ſuch body; according to which, there can be no light where there is no ſun. But we are told, that in the *New Jeruſalem*, Rev. xxi. 23, there is neither ſun nor moon, yet there is no night, no darkneſs there. Is it not therefore eaſy to conceive, that God, *the light of the world*, might either ſuſtain this light, in the firſt act of creation, by his own immediate power: or rather, that in conſequence of

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and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 And God said, Let us make man (*d*) in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him (*e*): male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

God ceasing from all his works, blesseth the seventh day: plants the garden of Eden; interdicts man from the tree of knowledge: and forms Eve from the side of Adam.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

4 These *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens,

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

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that original motion impressed on the chaotic mass, those particles of matter which we call fire being the lightest, strongest and most active of the elements, disuniting themselves from the grosser parts, ascended, and constituted that light, which, on the fourth day, was compressed and consolidated, if we may so speak, into the body of the sun, and other luminaries?

(*c*) So the night and the natural day made the first artificial day, which is a day and a night, or twenty-four hours: the word *evening* expresses the night, and *morning* the day; so that though, in the common acceptation, we understand by *day* that space of time only which contains the *light*, yet the true sense of the word implies both the night and the day. This verse in the Arabic version runs thus: *And God called the time of light Day, and the time of darkness Night; and when the night and the day had passed, One day.* This is undoubtedly the true sense of the passage.

(*d*) Man, or *earthly Man*, is in the Hebrew, *Adam*, so called of *adamah*, i. e. red mould, or earth; because, as Josephus says, our first parents were formed out of red earth, compounded together; for of that colour is virgin or true earth. Thus *Adam* became the name of the woman also; and of all mankind. See chap. v. 2. *Male and female created he* THEM, *and called* THEIR *name Adam.* In the same verse it is said, *Let* them *have dominion*; and in ver. 27. Male *and* Female *created he them.* So that what is said of Adam, refers to either sex; and consequently all the absurd objections relating to the woman's soul, and the like, are utterly groundless.

(*e*) Inanimate things, and things animate, but without reason or a capability to adore the Creator, had hitherto only been formed. The Creator, therefore, now brings into existence a *being*, in a degree resembling himself, at least

11 The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

18 And the Lord God said, *It is* not good that the man should be alone: I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

The woman tempted by the serpent, eats the forbidden fruit, and gives her husband to eat with her. God rebukes them, and curses the serpent; announces proper punishment on Adam and Eve; drives them from paradise, and places the cherubim at the gate.

NOW the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* naked; and I hid my self.

least so far as endued with reason, with power to see, acknowledge, and confess the hand that formed him, and to pay Him, in consequence, a rational worship. In this, therefore, we may well conceive the similitude, or *likeness of man* to the Deity, to consist; namely, in the rationality of his soul, and his capability of religion and righteousness. St. Paul tells us that the image of God consists, 1st, in righteousness and true holiness; and 2d, in knowledge. See Eph. iv. 24. Col. iii. 10. Now by *knowledge*, may be understood pure, right, uncorrupt *reason*; as all moral rectitude, piety and goodness, are expressed by the words *righteousness* and *holiness*. These certainly are the great and distinguishing excellencies which assimilate man to God, and render him the great ornament, and *lord* of this his vast creation.—Oh what an august as well as pleasing idea of God, doth the survey of these his works raise in a contemplative mind! works so great in themselves, so beneficial to that race, whom he hath graciously appointed his vicegerents here below! and what gratitude should warm every human heart, that reflects on His benignity and stupendous magnificence, who was pleased to furnish a world with so many beauties and conveniencies, for the accommodation of a creature favoured in the highest degree, though formed of the dust of the earth! favoured so highly as to be made in the image of the Creator; with a soul capable of resembling Him in purity and holiness; of participating with Him in everlasting happiness! Oh man, think of thy original, and be humble: think of thy dignity, and assert, by a life of virtue, the glorious prerogative of thy nature!

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wife's name Eve; becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and clothed them.

22 And the Lord God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life (*f*), and eat, and live for ever:

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

CHAP. IV.

God hath reſpect to the offering of Abel, and rejects that of Cain: Cain kills his brother; God denounces the puniſhment of fratricide. The poſterity of Cain, &c.

AND Adam knew Eve his wife: and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the Lord.

2 And ſhe again bare his brother Abel: and Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the Lord had reſpect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *Am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid; and I ſhall be a fugitive and a vagabond in the earth: and it ſhall come to paſs, *that* every one that findeth me ſhall ſlay me.

15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken

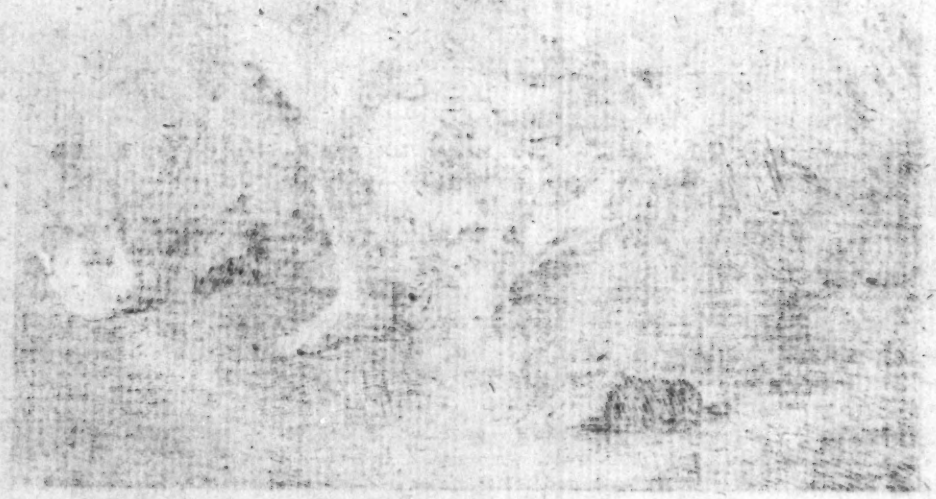
(*f*) The reader muſt not underſtand this paſſage to expreſs an apprehenſion in God, leſt man ſhould eat without his will, of the tree of life, and ſo live for ever independently of Him; which the words ſeem literally to infer: but that man, having after his fall a propenſity to evil, and a free will to chooſe either the good or the bad, might poſſibly put forth his hand, and take of the tree of life, by which means he may live for ever. Though it may be difficult to underſtand every minute particular in this account of our firſt parents tranſgreſſion; yet the main fact is ſufficiently plain, that they fell from a ſtate of tranquility and life, into a ſtate of ſin and death; that by theſe means *ſin* entered into the world, and *death* by ſin! Such were the conſequences of their abuſe of that *free-will* wherewith they

God's Judgment upon Cain.

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

A fugitive and a vagabond shalt thou be in the earth.

Gen. IV. 10. 12



on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-Cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-Cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 And Adam knew his wife again; and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

CHAP. V.

The genealogy, age, and death of the patriarchs deſcended from Adam by Seth, to Noah. Enoch pleaſeth God, begetteth Methuſelah, and is taken up to heaven.

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for God took him.

they were inveſted, wherewith it was indiſpenſibly neceſſary they ſhould be inveſted to make them moral and accountable agents; and ſuch is the origin of that evil, which we too ſenſibly feel, and univerſally deplore! Convinced, therefore, oh man, that thou haſt a freedom to chooſe good or evil, life and death ſet before thee; convinced that thou haſt a God, ready to crown thy proper choice with ineſtimable rewards; reſolutely maintain thy integrity, and give not way to the inſinuations of thy ſpiritual enemy, to the temptations of the world, or the fleſh: fight the good fight; and perſeveringly elect the better part. So when thy trial and conflict is over, the great Redeemer will graciouſly pardon thy defects, and welcome thee to the glories of that paradiſe, which loſt by the firſt, was recovered by the ſecond Adam; a better Adam, and a better paradiſe, as purchaſed by an ineſtimable price, the death of His mortal nature, who, *through death, deſtroyed him that had the power of death*, and thus opened the kingdom of heaven to all Believers!

25 And

25 And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a ſon:

29 And he called his name Noah, ſaying, This *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

The human race become generally corrupt. God determines to deſtroy them by a flood. Noah is commanded to build the ark. A deſcription thereof.

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

3 And the Lord ſaid, My ſpirit ſhall not always ſtrive with man; for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 There were giants in the earth in thoſe days: and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which *were* of old, men of renown.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart (*g*).

7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth; both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 Theſe *are* the generations of Noah: Noah was a juſt man, *and* perfect in his generations; *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 Make thee an ark of gopher-wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch (*h*).

15 And this *is the faſhion* which thou ſhalt make it *of*. The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark; and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind; of every creeping thing of

(*g*) The expreſſions of God's *repenting*, *grieving*, and the like, are only figurative, and adapted to our apprehenſions; ſignifying, not any *change* in God himſelf, but only a *difference of event* with regard to us. Thus good parents, or princes, without any change in themſelves, encourage or diſcourage, their reſpective children, or ſubjects, according as they change their behaviour for the better, or the worſe. Thus laws themſelves, which can have no *affection*, nor change of affection towards one perſon or another, yet vary their effect, themſelves remaining unvaried. So when it is here ſaid, *God repented*, was *grieved*, &c. the meaning is, that He was reſolved to alter his conduct; and, as men, when they repent of any thing, are ſorry for it, and endeavour to undo it, ſo was the Almighty determined to deſtroy man, whom He had created, and whoſe *change* from good to evil brought on theſe conſequences from a God continuing ever the ſame. See Waterland's Scripture vind. part. i. p. 29. We muſt remember, that it is by way of analogy, or compariſon only, that the nature and paſſions of men are aſcribed to God.

(*h*) This ark was conſtructed according to the divine direction: its materials were *gopher-wood*, that is, *cypreſs-wood*; it is probable ſome of the *turpentine* ſpecies of trees, which abounds with *pitchy* and *reſinous* particles, is meant, and very likely the *cedar*, or *cypreſs*; the wood of which, as Bochart has ſhewn, is very durable againſt worms and

rot,

the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

Noah enters the ark with his family, the whole animal race being admitted with him. The great deep is broken up; the cataracts of heaven are opened; the rain deſcends for forty days and forty nights; and prevails upon the earth an hundred and fifty days.

AND the Lord ſaid unto Noah, Come thou, and all thy houſe, into the ark: for thee have I ſeen righteous before me in this generation.

2 Of every clean beaſt (*i*) thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights; and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark; two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry-*land* died.

23 And every living ſubſtance was deſtroyed, which was upon the face of the ground; both

rot, and was uſed in building of ſhips anciently. *Rooms* were to be made in the ark, *kenim manſiuncular*, that is, *little manſions*, ſtalls, cabins, apartments for man and animals, to lodge them ſeparately, as well as their neceſſary food. And it was to be *pitched within and without with pitch*; to be covered over with a bituminous ſubſtance, proper to repel the water. Its dimenſions follow: it was to be in length 300 cubits; 50 in breadth; 30 in height: an immenſe capacity! for a *cubit* is the meaſure from the elbow to the fingers end, containing ſix hands breadths, or a foot and an half: ſo that 300 cubits make exactly 450 feet. There was to be a *window* made in the ark: concerning this window there have been great doubts: the word *tsèr*, ſeems to imply "ſomething to admit the light." Symmachus has it *ſomething tranſparent*: and writers have thought that it muſt be underſtood in a *collective ſenſe*, as they conceive it not likely there ſhould have been but *one* window in ſo large a building: others, imagining that *light*, and *reſpiration* would be wanting within the ark, and that a window without would be of little conſequence in that dark rainy time, have ſuppoſed, that this word *tsèr* implies ſome perpetual *light* which was hung up in the midſt of the ark, made of a proper compoſition; which light ſent forth its rays centrally to all the parts of the ark, and, by its genial effluvia, cheriſhed as well as enlightened every thing that had life in it. However ingenious this may be, I am rather apt to conceive, there were ſome windows, or one large one; ſince it is ſaid, ch. viii. 6. that Noah opened *the window*, tho' it is true, a different word is uſed in the original: and perhaps it might be rendered properly *a window*, which will agree with what follows. The phraſe, *in a cubit ſhalt thou finiſh it above*, refers to the ark, and not to the window, as has been generally ſuppoſed: it ſhould be rendered and pointed thus; *thou ſhalt make a light to the ark*: [ſomething by which

light

man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

The waters decrease, the ark resteth on mount Ararat. Noah sends forth a raven; and afterwards a dove; and then departs himself from the ark. He builds an altar, and sacrifices to the Lord, who promises him not to destroy the earth any more in this manner for man's iniquity.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening; and lo, in her mouth *was* an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark; thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh; *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

light and air may be communicated to the creatures within; *fac ut arca sit fenestrata luculentissime*, says Junius, "let the ark be furnished with windows, to give light [and so air] abundantly." This appears a just interpretation.] *and thou shalt finish it* [the ark which is the immediate and the feminine antecedent] *above, with, or to a cubit*: that is, most probably it was to be covered with a roof, *raised* a cubit high in the middle; or the roof above was to be finished according to the measure of a cubit, which was the common measure of the whole work. Menochius has it, *in cubito consummabis summitatem*: "in a cubit shalt thou finish the top or roof." The ark, say some, was to have a roof, rising in a shelving manner to throw off the rain, and made in such proportion as that the top of it should rise above the sides of the ark but one cubit, or a foot and an half. A *door* was to be set in the side of the ark, for the greater convenience of going in and coming out: and to make it more commodious for the reception of different creatures, it was to consist of *three stories*, each of equal height, that is, about fifteen feet high. And whoever will give themselves the trouble to calculate the contents of a vessel built in that manner, and in these proportions, will soon be satisfied, that its construction was not only the best fitted possible for the purpose, but that its capacity was absolutely sufficient for the end designed.

(*i*) By *clean beasts*, is meant all such as were appointed by God for sacrifice, and for which purpose *seven* pairs or couples of each were admitted into the ark; whereas the *unclean*, which consisted of the wild and voracious part were admitted only for the preservation of their species, for which end two couples of each were thought sufficient.

CHAP.

CHAP. IX.

God bleſſeth Noah and his ſons: permits them to eat fleſh; forbids blood: conſtitutes the rain-bow the ſign of his covenant: Noah is drunken and uncovered in his tent; he bleſſeth Shem and Japheth, and curſeth Canaan.

AND God bleſſed Noah, and his ſons; and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is* the blood thereof, ſhall ye not eat.

5 And ſurely your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold I eſtabliſh my covenant with you; and with your ſeed after you;

10 And with every living creature that *is* with you; of the fowl, of the cattle, and of every beaſt of the earth with you; from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud (*k*):

15 And I will remember my covenant, which *is* between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth over-ſpread.

20 And Noah began *to be* an huſband-man, and he planted a vineyard:

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their father's nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

(*k*) God hath always been pleaſed to appoint ſome outward and viſible ſign, of the inward and ſpiritual grace, conferred by his covenants with man: agreeable to which ſenſe they ſhould be ſeverally underſtood. Where it is ſaid, ver. 14. When *I bring a cloud, the bow ſhall be ſeen in the cloud*, it is not meant, that the bow ſhall be always ſeen, but at certain times, often enough to put men in mind of the promiſe, and to ſtir up their belief of it: and when it is ſaid, ver. 15. *I will look upon it, that I may remember*, it is eaſy to obſerve, that this is ſpoken only after the manner of men; for the purpoſes of God are as immutable as his nature; and He, who cannot forget, needs no token or ſign to put him in mind of his promiſe. This ſign was for the comfort of man, not for the admonition of God: the meaning therefore is, that men might conſider this bow as a ſignification that God hath obliged himſelf to this promiſe, and would certainly fulfil it. The opinions of expoſitors have been much divided, reſpecting the original of this ſign; ſome conceiving that, as it ariſes from a natural cauſe, and as there were ſun and rain before the deluge, there muſt have been *rainbows*, and conſequently that it was now only appointed and conſtituted a ſign. Biſhop Warburton is of this opinion: "The bow, he ſays, was not then firſt ſet in the clouds, but then *FIRST ſet as a token*: in the caſe before us, the moſt *novel*, or moſt *ſupernatural*, appearance could add nothing to their aſſurance ariſing from

CHAP. X.

The posterity of the sons of Noah; Shem, Ham, and Japheth: from whom all men sprung, and by whom all countries were peopled.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, out of whom came Philistim, and Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood (*l*).

CHAP. XI.

Men build the city and tower of Babel: God confounds their language, and disperses them over all the earth. The posterity of Shem: Abram marries Sarai: Terah dies.

AND the whole earth was of one language, and of one speech.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

from the evidence of God's veracity. As, on the contrary, had the children of Noah been ignorant of that attribute of the Deity, such a phænomenon could have given no assurance at all. For what then served the rainbow? For the wise purpose so well expressed by the sacred writer, *for a token of the covenant*; that is, for a memorial or remembrance of it throughout all generations." Le Clerc observes that, in "the appointment of tokens, or giving of pledges, the thing itself is not considered, but only according to what it is made by agreement: so the rainbow, naturally indicating nothing but rain where it appeared, became, by the divine appointment, a token of his promise and good-will." Many however, believe, that the rainbow was not only then first appointed, but then first existed, when thus appointed a *sign*; and they think that very probably the clouds might not have that peculiar disposition before the flood, which is requisite to the production of the rainbow. Whiston and Burnet, however they disagree in other particulars, both are agreed, that there was no rainbow before the flood: and I must confess, that the words of the sacred writer seem to countenance this opinion, *I do set my bow in the cloud*, when *I bring a cloud, the bow shall be seen in the cloud*. Now, if the bow had been *set*, or *placed*, in the heavens before, or had been seen in the clouds, these expressions, one would imagine, should have been varied. God calls it *my bow*, either as his workmanship, or as his appointed and sacramental sign.

3 And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the Lord came down to ſee the city and the tower, which the children of men builded.

6 And the Lord ſaid, Behold the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not underſtand one another's ſpeech.

8 So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth (*m*).

10 Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died, before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah.

30 But Sarai was barren; ſhe *had* no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſon's ſon, and Sarai his daughter-in-law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

God commandeth Abram to depart from his country; promiſing him that a great nation ſhall ſpring from him, and that all the families of the earth ſhall be bleſſed in him. He is driven by a famine into Ægypt; where Sarai is taken from him, but quickly reſtored.

NOW the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee.

(*l*) The grand cauſe of the corruption, which brought on the deluge, was the intermarriage of the virtuous ſons of Seth with the idolatrous daughters of Cain. For it happened, in that mixture (what has always fallen out in following ages, when an holy nation mingled with a profane) that the holy adopted the wicked manners of the profane nation. We learn hence the danger of an intercourſe with the wicked and ungodly; and particularly in ſo cloſe an union as the marriage ſtate; to which whoever are led by mere ſenſuality, may reaſonably expect great diſquietude and diſtreſs. The imagination cannot be ſtruck with a more dreadful ſpectacle, than that of the whole earth, and all mankind, buried under the waters: a ſpectacle, which preſents to the mind ideas ſtill more affecting, when it ſtands before the tribunal of conſcience and religion: in thoſe ordinary corrections wherewith God viſits man, the reflections upon our bodily toils are ſoftened by the ſpiritual advantage they procure us: but here there was no room for any hopes; the plague of the deluge was inflicted by a juſtly-incenſed God: it was the effect of a general depravation. What then, did all the *ſouls* periſh that were ſwept away by it? God forbid, that we ſhould preſume to think of determining a

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, as the Lord had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

Abram returns out of Egypt. A contention ariſing between the ſhepherds of Lot and Abram, they ſeparate; Lot pitches his tent in the plain of Jordan, Abram continues in Canaan: God promiſes him an innumerable offſpring.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram *was* very rich in cattle, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord.

5 And Lot alſo which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

point like this! They are in the hands of their God. Let us only improve the ſolemn admonition; and take heed, leſt by preſumptuous guilt, we draw down the juſt vengeance of a *merciful* God upon us. It is a gracious declaration, that the earth we inhabit ſhall no more be deſtroyed by a flood: a truth, which the experience of many ages hath now atteſted. But reflect, oh my ſoul! that a day is coming, in which this earth ſhall be deſtroyed by a more conſummate deſtruction, when all its works ſhall be burnt up, and the final fate of all men be fixed! An event, which is ſufficient to alarm all thy thoughts, to withdraw thy affections from ſo tranſitory, ſo periſhing a ſcene, and to fix them on that new heaven and new earth, wherein dwelleth righteouſneſs; and where thoſe, with whom God hath *eſtabliſhed his covenant*, ſhall ever live in bliſs with Him, who is ſeated on the throne, round which the token of grace, the *rainbow*, ſhineth *like an emerald*; and before which they continually cry, (oh may we too join the everlaſting ſong!) "*Thou art worthy, O Lord, to receive glory and honour and power: for thou haſt created all things, and for thy pleaſure they are and were created!*" Revel. iv.

9 *Is* not the whole land before thee? ſeparate thy ſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan (*n*), that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly.

14 And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward:

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord.

CHAP. XIV.

Four kings having conquered five kings of Canaan, take Lot captive. Abram, with his ſervants, purſues and vanquiſhes them, and delivers Lot. Melchiſedek bleſſeth Abram.

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to En-miſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the ſame *is* Zoar;) and they joined battle with them in the vale of Siddim:

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot Abram's brother's ſon, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

(*n*) If this word (*language*) in the firſt verſe, imports not only *ſpeech* but *ſentiment*, the confuſion here occaſioned by the Lord amongſt them muſt have been in both: He not only occaſioned a confuſion and diſſenſion in *ſentiment* amongſt them, but alſo a confuſion in their language, or ſpeech, inſomuch that one man was not able to underſtand what another ſaid: and if *ſhepe*, *lip*, may be ſuppoſed to refer more eſpecially to their pronunciation, as *debrim* does to their *words*, we may eaſily conceive, I apprehend, how ſuch a confuſion might be introduced, a confuſion in their pronunciation of ſuch ſort as would render them unintelligible to each other. But indeed we have no buſineſs to examine into the manner how this might be occaſioned, when we conſider, that it was the immediate work of God; who, doubtleſs, by a thouſand means could have effected this end, to which we ourſelves can find many cauſes adequate: nor does there appear either more improbability, or more difficulty in occaſioning ſuch a confuſion in language, or pronunciation, than of giving the power of ſpeaking all languages to men utterly unſkilled in them. See Acts ii. Certain however it is, that the confuſion produced the end propoſed by God, and brought on that *diſperſion* and *diviſion* of mankind, which was a natural conſequence of diviſion either in language, or ſentiment, thoſe who underſtood the ſame

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thy self.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

Abram believes God, who promises him a seed which shall equal the stars in number. He is commanded to prepare victims; falls into a deep sleep, and hears God foretelling the future condition of his posterity: the covenant is renewed.

AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward (*o*).

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

4 And behold, the word of the Lord *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.

6 And he believed in the Lord; and he counted it to him for righteousness.

7 And he said unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them, and they shall afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy father's in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

18 In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given

same language, and were of the same sentiments, naturally uniting together. So the earth came to be peopled: these men gradually separating, most probably by joint consent, and the generality of them leaving the city and tower they had begun to build, which from that event, was called *Babel*, or *confusion*: and thus *did the Lord scatter* or disperse them over all the earth; that is, by means of this event, He caused them to be dispersed; the Scripture frequently applying that directly to God, which is only the consequence of his agency. See Wotton's Disc. on the Confusion of Languages.

(*n*) This verse has much perplexed the commentators, especially as it stands in our version, where, *as thou comest unto Zoar* is joined to, *the land of Ægypt*, when the first inspection of a map will shew, that they cannot refer to the land of Ægypt. Houbigant therefore translates it thus: *Then Lot lifted up his eyes and beheld all the plain of Jordan: but before the Lord had destroyed Sodom and Gomorrah, it was all, as thou goest to Zoar, well watered even as the garden of the Lord, and as the land of Ægypt.*

(*o*) This is the first time that this expression occurs, *deber Jehovah, the Word of Jehovah*, which many imagine to be characteristic of the second divine person, who is the WORD, John i. 1. And possibly it is first used here, as the

this land, from the river of Egypt unto the great river the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

Sarai, being barren, giveth Hagar her hand-maid to Abram: whom afterwards she treats hardly, having been despised by her. The angel of the Lord recals Hagar, who had fled from her mistress, and foretels the birth of Ishmael. Ishmael is born.

NOW Sarai Abram's wife bare him no children: and she had an hand-maid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur:

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, Thou God, seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

God renews the covenant with Abram: changes his name, and institutes circumcision: he promises Sarah a son within the year: Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram: but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their

the chapter contains a *prophetic account* of Abram's posterity, which this *Word* of the Lord delivered, *in a vision*, says our translation; whence the generality of commentators suppose, that this was either a *vision* of the night, when Abram was asleep; or such an *extatic trance*, as that of St. Peter's; mentioned Acts x. 10. or of St. Paul's 2 Cor. xii. 2. But neither of these appears true, as Abram is represented not only *awake*, but acting entirely as such throughout the whole transaction.

(*p*) It seems to follow very plainly from the foregoing verses, as well as from this, that nobody could possibly belong to Abram's family, who did not submit to this rite; but then, it follows as plainly, that the blessings of this Abramic covenant were not by any means confined to his descendants only; all, who would embrace the terms and accept the sign of that covenant, might share in its advantages. The eighth day was appointed for this operation, that parents might see it duly performed, at a period least dangerous to the infant: and it was to be performed no sooner than on the eighth day, because, say the Jewish writers, the infant was not looked upon as perfect till that time: for which reason animals were not to be offered to God, till the eighth day after their birth, Exod. xxii. 30. Dr. Delaney remarks

generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant (*p*).

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

The Lord appears again to Abraham; renews the promise of a son by Sarah. The destruction of Sodom is revealed to Abraham; he intercedes for that city, which God promises to spare, if ten righteous should be found in it.

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

marks that Aristotle observes, that 'most infants die before the seventh day, and for that reason men gave them names on that day, as more confiding in their health.' Had God appointed circumcision earlier, the ordinary mortality of children from other causes had infallibly been imputed to this rite; and had He deferred it much longer, the growing fondness of parents would often delay, and perhaps, in the end, defeat the institution. We are told farther, that if parents neglected to circumcise, certain officers, called the *house of judgment*, were bound to do it; and if they did it not, through ignorance of the parents neglect, the child, when he came of age (that is, was thirteen years old) was bound himself to get it done. Which, if he omitted, then was to take place, what is mentioned in this verse: for it cannot be supposed, that the child should be cut off merely for a neglect which it could not prevent; and therefore we must understand, that he who, when he came to years of discretion, omitted this right, *should be cut off from his people*, i. e. should be separated from all the benefits and privileges that people enjoyed through the covenant, which God had made with them, whereof circumcision was the sign, and which, whosoever refused, he consequently broke the covenant, omitting to do his part, and therefore having no right to expect that God should perform his. This appears the plain and natural sense of the passage; and thus interpreted, it plainly comprehends all *spiritual* as well as *temporal* loss, since both temporal and spiritual blessings are contained in the covenant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest your selves under the tree (*q*).

5 And I will fetch a morsel of bread (*r*), and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree: and they did eat.

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old?

14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous:

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee: Shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Perad-

(*q*) It was a custom to wash the feet of guests, deduced, says Mr. Locke, from the earliest times to the apostles days; see ch. xix. 2. xxiv. 32. Judg. xix. 21. Hence St. Paul appoints widows to be chosen, 1 Tim. v. 10. *if they have lodged strangers, if they have washed the saints feet.* See Luke vii. 44. John xiii. This must have been a great refreshment in those hot countries, where men travelled bare-footed, or in *sandals* only. *Rest yourselves under the tree, the oak*, or shady grove of oaks, where Abraham's tent was fixed. The heat of the country here again must be considered, which rendered such a shady situation most delightful. Hence that phrase in Scripture, of every man's *sitting under his own vine and his own fig-tree.*

(*r*) He promises little, and performs much; a true model of liberality. Under *bread* is comprehended here, as in many other places, *food* or eatables in general. *For therefore are you come*, i. e. for the purpose of hospitable refreshment. See ch. xix. 8. where the same phrase is used, and implies, "for the purpose of hospitable entertainment and *security*."

venture ten ſhall be found there. And he ſaid, I will not deſtroy *it* for ten's ſake.

33 And the Lord went his way, as ſoon as he had left communing with Abraham: And Abraham returned unto his place.

CHAP. XIX.

Lot entertains two angels, who conduct him, with his wife and two daughters, out of the city which was about to be deſtroyed. Brimſtone and fire fall from heaven upon Sodom and Gomorrah. Lot's wife becomes a pillar of ſalt. Lot flies from Zoar to the mountains.

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay; but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter:

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

12 And the men ſaid unto Lot, Haſt thou here any beſides? ſon-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place:

13 For we will deſtroy this place; becauſe the cry of them is waxen great before the face of the Lord; and the Lord hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.

15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and ſet him without the city.

17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh, not ſo, my Lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The ſun was riſen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah (*s*) brimſtone and fire from the Lord out of heaven:

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

(*s*) Which are only mentioned as being the principal cities, though all the reſt, which were in the plain, were conſumed: Strabo ſays, that there were no leſs than thirteen of theſe cities, upon which this fire and brimſtone, theſe ſulphureous flames deſcended, like floods of rain from heaven: or as Salvian gloſſes it, God rained hell from heaven upon an impious people. "A moſt hideous ſhower, or rather ſtorm of *nitre*, ſulphur or *bitumen*, mingled with fire, (ſays Bp. Patrick) fell upon this country, and, as the tradition was among the heathen, accompanied with a dreadful earthquake, which made an irruption of thoſe bituminous waters, whereby the country was turned into the *ſalt*, or Dead-ſea; ſo Strabo, l. xvi. in his deſcription of that lake. But Tacitus, who was better informed, ſays theſe cities were burnt by the ſtroke of thunderbolts from heaven, *fulminum jactu arſiſſe:* and a little after, were ſet on fire and conſumed by lightning, *igni cœleſti flagraſſe.*"

26 But

26 But his wife looked back from behind him, and she became a pillar of salt (*t*).

27 And Abraham gat up early in the morning, to the place where he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

Sarah is taken from Abraham by Abimelech, king of Gerar, whom God threatens with death, unless he restores her. Abimelech restores her, excusing himself to God, because he believed her to be the sister, not the wife of Abraham.

AND Abraham journeyed from thence toward the south-country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also with-held thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet (*u*), and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

(*t*) As she looked back, or delayed, the storm overtook her; the lightning struck her dead, and stiffened her in the place where she stood, while the nitro-sulphureous matter, which descended, wrapped her body so thick around, as to candy it into a substance hard as stone, and left it like a pillar, or statue of metallic salt, which some affirm they have seen between Mount-Engedi and the Dead-sea. This seems an easy solution of the matter, and I humbly think, far more consentaneous to the letter of the Sacred History, than that of others, who would understand by a *pillar of salt*, "a lasting monument". I am sensible that this is a point upon which learned men are much divided: but thus much I think is highly credible upon the whole, that Moses's account of this matter is true, according to the very letter of the text; that Lot's wife became a real statue, and that this statue lasted many ages; lasted at least, till a new revelation from heaven, the revelation of Jesus Christ, made this monument less necessary. And as to the difficulty of salt's continuing undissolved in the open air so long, it is well known to naturalists, that rocks of salt are as lasting as any other rocks, nay more so; and that houses are built of them. And as thunder stiffens all animals, which it strikes, in one instant,

12 And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; at every place whither we ſhall come, ſay of me, He *is* my brother.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP. XXI.

Iſaac is born, is circumciſed and weaned. At Sarah's requeſt Hagar is driven out; to whom, wandering in the wilderneſs, an angel promiſes that Iſhmael ſhall be the father of a numerous poſterity. Abimelech and Abraham make a covenant.

AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken:

2 For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned (*w*).

9 And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs;

16 And ſhe went, and ſat her down over-againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over-againſt *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 And it came to paſs at that time, that Abimelech, and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt:

23 Now therefore ſwear unto me here by God,

inſtant, and leaves them dead in the ſame poſture in which it found them alive, there is no ſort of difficulty in conceiving how this unhappy woman's body, being prepared by heat, and penetrated and incruſted with ſalt, might long ſubſiſt as a ſtatue of ſalt, in the very poſture in which this judgment from heaven found her. Nor are we without examples of ſuch changes in other writers and hiſtorians of undoubted credit. Give me leave to add, that this change of Lot's wife was not occaſioned barely by her looking back, but by her *loitering* unſeaſonably behind her huſband: for 'tis clear enough, from ver. 22. that this vengeance from heaven did not begin till Lot was entered into Zoar: conſequently his wife could not have been affected by it, had ſhe not both looked back and ſtayed unſeaſonably in the plain, contrary to the expreſs command given by the angel.

that

that thou wilt not deal falsly with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves?

29 And Abimelech said unto Abraham, What *mean* these seven ew-lambs which thou hast set by themselves.

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place Beer-sheba: because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

Abraham, being commanded to offer up his son Isaac, when stretching forth his hand to slay him, is prevented by the angel of the Lord. Abraham offers up a ram, in the stead of his son: God establishes his covenant by an oath with Abraham; who is informed of the children of Nahor.

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood (*x*).

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not with-held thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the Lord it shall be seen.

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-held thy son, thine only *son*:

(*x*) This is the first place in Scripture where the word *prophet* occurs; and Abraham is the first to whom that appellation is given. It is evident, as Houbigant remarks, that, as it is added, *he shall pray for thee*, the word *prophet* contains the idea of a person acceptable to God, who can ask and obtain pardon for men. In Exodus, vii. 1. a *prophet* is a person who speaks for another as his interpreter, as his mouth. The foretelling of future things does not appear to have been yet contained in the word, unless perhaps Abraham foretold future things by actions, if not by words. The Greek *prophetes*, a prophet, signifies immediately *one that speaks for* another: and the Hebrew *nebia*, signifies a person that speaks something in an eminent and extraordinary manner. As *prophets*, or those who *spoke for* and as commissioned by God, foretold future events in his name, hence the word *prophet* came to imply not only a person who has familiar intercourse with God, who is authorized to declare his will, who by his prayers could obtain special blessings from others, but also a discloser of future events. Jer. xiv. 11. xv. 1. xxvii. 18. Psal. xcix. 6.

17 That

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men: and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

Sarah dies. Abraham agrees with the children of Heth for the possession of a burying-place; and buries Sarah in a cave of the field of Machpelah.

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou *art* a mighty prince amongst us: in the choice of our sepulchres bury thy dead: none of us shall with-hold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed unto Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees

(*w*) It is uncertain how long they suckled children in those days; some suppose, and they ground their opinion on the words of the mother in 2 Macc. vii. 27. that they were weaned at the age of five years: but Parker observes, "that it was the usage of various nations from time immemorial, solemnly to *initiate* their children, and especially if it was the *first-born*, and a son, by certain festival rites, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mother's breast. This was done generally when they were about two years old, and had got over the chief difficulties and infirmities of infancy." See his 24th Occas. Annot.

(*x*) It appears from hence, amongst other circumstances, that Isaac must have been full-grown at this time. Josephus reports him to have been twenty-five: it appears probable that he was more: there was about thirty-seven years from his birth to the death of Sarah; so that it is not unlikely, that in age, as well as in bearing the wood, on which he was to be sacrificed, he represented Christ, who bore his own cross, and was above thirty years old. It is also observed, that Isaac, being of this age, must have voluntarily submitted to be *bound* and sacrificed by his father, as so old a man could not have had strength sufficient, had Isaac resisted. Josephus puts a pathetick speech into Abraham's mouth on the occasion, and describes Isaac's submission as the result. But nothing can be conceived more pathetic and affecting than the plain narrative here given by Moses; the natural and melting enquiries of Isaac, the resolved, yet tender replies of the father. Here too we may discern in this willing oblation of Isaac, a figure of His oblation, who freely gave himself to die for human salvation.

that

that *were* in the field, that *were* in all the borders round about were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city (*y*).

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

Abraham sends his eldest servant to his relations, to take a wife for his son Isaac. Rebekah meets the servant, who is hospitably entertained by Bethuel. She is delivered to him, and he returns with her, with all speed, to Isaac.

AND Abraham was old *and* well stricken in age: and the Lord had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master *were* in his hand:) and he arose and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto thy master.

15 And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, Whether the Lord had made his journey prosperous, or not.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring,

(*y*) See ver. 10, and ch. xix. 1. The authors of the Universal History observe, that gates of cities in those days, and for many centuries after, were the places of judicature and common resort. Here the governors, or elders of the city, met to hear complaints, administer justice, make conveyances of titles and estates, and to transact all the affairs of the place, whence that verse in the Psalms, *They shall not be ashamed when they speak with their enemies in the gate*, i. e. when they are accused by them before the court of magistrates. It is probable, that the room, or hall where the magistrates sat, was over the gates, because Boaz is said to go up to the gate. The like did David, when he went to weep for the death of Absalom. How considerable they became in time for largeness and sumptuousness, appears by the two kings of Israel and Judah being present at one of them in all their royal splendor, and convening thither four hundred priests of Baal, besides their own guards and officers. It seems as if these places had been at first chosen for the conveniency of the inhabitants, who being all husbandmen, and forced to pass and repass, morning and night as they went and came from their labour, might be more easily called as they went by, whenever they were wanted to appear in any business

of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the Lord.

27 And he ſaid, Bleſſed *be* the Lord God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the Lord led me to the houſe of my maſter's brethren.

28 And the damſel ran, and told *them of* her mother's houſe theſe things.

29 And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man; and behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the Lord; wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the men's feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abraham's ſervant:

35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The Lord before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe:

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, if now thou do proſper my way which I go:

43 Behold, I ſtand by the well of water; and it ſhall come to paſs that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon.

49 And now if ye will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered and ſaid, The thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good.

51 Behold, Rebekah is before thee, take *her*, and go, and let her be thy maſter's ſon's wife, as the Lord hath ſpoken.

52 And it came to paſs, that when Abraham's ſervant heard their words, he worſhipped the Lord, *bowing himſelf* to the earth.

ſineſs. Theſe gates were likewiſe markets for proviſions like thoſe of the Romans, as appears by the prophet Elijah's foretelling an incredible plenty to happen the next day in the midſt of a famine, at the gates of Samaria; what the number of magiſtrates were, how far their power extended, and how many orders of them there were, is not to be gathered from Scripture; only it is plain there could be but few of the latter, ſince in the time of Joſhua we can find but four ſorts of them, *viz.* the elders, the heads of the people, the judges, and the officers. Abraham therefore could not make his purchaſe from Ephron the Hittite, without having recourſe to the city-gates.

53 And

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abraham's ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth-country.

63 And Iſaac went out to meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold, the camels *were* coming.

64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe *had* ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant *had* ſaid, It *is* my maſter: therefore ſhe took a vail and covered her ſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

Abraham takes Keturah to wife: the ſons of Keturah. Iſaac is made heir: Abraham dies. The ſons of Iſhmael; Iſhmael dies. Rebekah brings forth twins: Eſau ſells his birth-right to Jacob.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſt-ward, unto the eaſt-country.

7 And theſe *are* the days of the years of Abraham's life which he lived; an hundred three-ſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age; an old man, and full *of years*; and was gathered to his people (z).

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

12 Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: the firſt-born of Iſhmael, Nebajoth; and Kedar, and Abdeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah:

(z) The ſame is ſaid of Iſhmael, Iſaac, Jacob, Moſes, Aaron, &c. and in other places of Scripture the faithful are ſaid to be gathered to their *fathers*, Judg. ii. 10. Acts xiii. 36. Gen. xv. 15. Expreſſions which muſt refer to the ſoul, not the body. Jameſon has very juſtly obſerved, that the phraſe here cannot refer to Abraham's body, for that was depoſited among ſtrangers in Canaan, and not in Chaldea among his anceſtors. It muſt therefore refer to the ſoul, which is plainly intimated by this expreſſion to be immortal, and to ſubſiſt in a ſeparate ſtate, after its union with the body is diſſolved. Wherefore the promiſe, by which Abraham was aſſured of perfect happineſs, does equally require that his ſoul ſhould be capable of immortality, and his body of reſurrection: of which high bleſſings, if we wiſh to partake with him, and to have a place in *his boſom*, in the paradiſe of God, we muſt diligently walk in the ſteps of his faith, and chearfully reſign all things, however dear, at the call of that God, who is able to reward all thoſe who diligently ſeek him.

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat Iſaac:

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the Lord for his wife, becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord.

23 And the Lord ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

27 And the boys grew: and Eaſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 And Jacob ſod pottage: and Eſau came from the field, and he *was* faint:

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birthright.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob (*a*).

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

Iſaac, by God's command, ſojourns in Gerar. He conceals his marriage there. The Philiſtines contend with him about the wells he had digged. Abimelech makes a covenant with him. Eſau marries wives of the Canaanites.

AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

2 And the Lord appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father:

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed:

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 And Iſaac dwelt in Gerar:

7 And the men of the place aſked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah; becauſe ſhe was fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

(*a*) To judge rightly of the *profaneneſs* of Eſau, (Heb. xii. 16.) we muſt conſider what rights were attached to primogeniture. Now theſe were, 1ſt, Pre-eminence over the reſt of the family. 2dly, A double portion of the paternal inheritance. 3dly, The prieſthood. 4thly, The paternal bleſſing, the bleſſing which contained the promiſe of the ſeed, in which all nations of the earth were to be bleſſed; privileges not confined to a perſon's ſelf, but deſcending to his poſterity. Whatever doubt there may be amongſt the learned concerning the former, the *latter* inconteſtably belonged to the birth-right; and in this view, we want no further proof of *Eſau's* profaneneſs. 'The Apoſtle to the Hebrews,' ſays Biſhop Sherlock, 'accounts it profaneneſs in Eſau, that he ſold his birth-right; it muſt be becauſe he ſold *the bleſſing of Abraham*, and the promiſes of God; upon any other account there is no room for his charge; for it was never reckoned profaneneſs to ſell mere temporal rights, nor was Eſau excluded from the bleſſings of the *temporal* promiſes by that ſcandalous bargain.' See Uſe and Intent of Prophecy, p. 117.

10 And

10 And Abimelech ſaid, What is this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold: and the Lord bleſſed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines envied him.

15 For all the wells which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well Eſek; becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not; and he called the name of it Rehoboth; and he ſaid, For now the Lord hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beer-ſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Iſaac's ſervants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the Lord.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-ſheba unto this day.

34 And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Iſaac and to Rebekah.

CHAP. XXVII.

Jacob, clothed in the garments of Eſau, is bleſſed by Iſaac. Eſau, hearing of Jacob's action, is full of anger, and earneſtly requeſts a bleſſing from his father. His father confirms the bleſſing given to Jacob; foretells that Eſau ſhould be his ſervant, but that he ſhould afterwards break his yoke from off his neck.

AND it came to paſs, that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *ſome* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: And Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the Lord before my death.

8 Now therefore, my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will

make them ſavoury meat for thy father, ſuch as he loveth:

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the Lord thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not

22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: So he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? and he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the Lord hath bleſſed.

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine:

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who? where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing: and he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

(*b*) The elder branch, it is here foretold, ſhould delight more in war and violence, but yet ſhould be ſubdued by the younger, *and by thy ſword ſhalt thou live, and ſhalt ſerve thy brother*. Eſau himſelf might be ſaid to live much by the ſword, for he was a cunning hunter, a man of the field, ch. xxv. 27. He and his children got poſſeſſion of mount Seir by force and violence, by deſtroying and expelling from thence the Horites, the former inhabitants, Deut. ii. 22. We have no account, and therefore cannot pretend to ſay, by what means they ſpread themſelves farther among the Arabians: but it appears, that upon a ſedition and ſeparation, ſeveral of the Edomites came and ſeized upon the ſouth-weſt parts of Judea during the Babyloniſh captivity, and ſettled there ever afterwards. Both before and after this, they were almoſt continually at war with the Jews; upon every occaſion they were ready to join with their enemies; and

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above.

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck (*b*).

41 And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob.

42 And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran:

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day?

46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

Iſaac directs his ſon Jacob to take a wife from the family of Laban. Jacob ſees in a dream a ladder reaching up to heaven, with the angels of God aſcending and deſcending upon it. Awaking from ſleep, he admires the viſion, and vows the tenth to God.

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people:

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob: and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abraham's ſon, the ſiſter of Nebajoth, to be his wife.

10 And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed:

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew *it* not.

17 And he was afraid, and ſaid, How dreadful

and when Nebuchadnezzar beſieged Jeruſalem, they encouraged him utterly to deſtroy the city, ſaying, *raſe it, raſe it, even to the foundation thereof*, Pſal. cxxxvii. 7. And even long after they were ſubdued by the Jews, they ſtill retained the ſame martial ſpirit; for Joſephus in his time giveth them the character of 'a turbulent and diſorderly nation, always erect to commotions, and rejoicing in changes, at the leaſt adulation of thoſe who beſeech them, beginning war, and haſting to battles as it were to a feaſt.' And a little before the laſt ſiege of Jeruſalem, they came, at the entreaty of the zealots, to aſſiſt them againſt the prieſts and people, and there, together with the zealots, committed unheard-of cruelties, and barbarouſly murdered Ananus the high-prieſt, from whoſe death Joſephus dateth the deſtruction of the city. Biſhop Newton.

is this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace: then shall the Lord be my God.

22 And this stone, which I have set *for* a pillar, shall be God's house(*c*): and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAP. XXIX.

Jacob is kindly received by Laban: he loves Rachel, and serves seven years for her. Laban substitutes Leah, the elder sister, in Rachel's stead; but afterwards gives Rachel in marriage to Jacob, for whom also he serves seven years. Leah bears Reuben, Simeon, Levi, and Judah.

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? and they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth: then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel;

(*c*) Not that he intended, as Le Clerc observes, to erect any building in the place, but only that by coming and worshipping there, he would appropriate this stone to the service of God; and probably build an altar there. For in these early times they adored God under the open canopy of heaven, and groves or mountains were all their temples: and we may observe, that it has been usual in all ages of the world to consider such sacred scenes, or theatres of devotion, as receptacles or habitations of the Divinity, on account of that divine presence, or intercourse with God, which pious minds enjoy in acts of immediate worship. Superstition at length abused this relative sanctity into a notion of the Divine Presence being confined to statues, temples, and consecrated houses.

(*d*) This appears to have been a mere shift, as we read of no such custom; or, had the fact been true, he ought to have informed Jacob. *Fulfil her week*, i. e. perfect this marriage with Leah, by keeping the solemnity of seven days feasting, which seems to have been the space allowed for marriage feasts; and this done, thou shalt solemnize thy marriage with Rachel also, on condition of serving me seven years for her also. It appears beyond all dispute, that he was married immediately to Rachel; and not, as Le Clerc and others suppose, after serving the other seven years: the subsequent

and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born (*d*).

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And when the Lord saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely, the Lord hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

CHAP. XXX.

Jacob begets Dan and Naphtali, of Bilhah: Gad and Asher, of Zilpah. Leah brings forth Issachar, Zebulun, and Dinah. Rachel brings forth Joseph. Jacob desires to depart from Laban, who again agrees with, and retains him.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, *Am* I in God's stead, who hath with-held from thee the fruit of the womb?

3 And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

14 And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes (*e*).

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrake's also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

subsequent history, the birth of the children, &c. abundantly prove that he married Rachel at the same time with Leah. Selden's paraphrase is, 'marriages are to be celebrated, according to custom, by a seven days feast: complete this marriage which thou hast began with Leah; and then, upon condition of another seven years service, thou shalt marry Rachel also, and keep her wedding feast seven days.'

(*e*) What these mandrakes were, commentators have frequently disputed; the greater part of them agree, that they were an apple of delicious flavour, and rarely to be found in that country. Dr. James, in his Medicinal Dictionary, asserts, that mandrake apples are both esculent and sweet-scented. 'We need not, therefore,' says he, 'search for any other interpretation of the Hebrew word *dudaim*, which Reuben brought to his mother Leah; and since, as the ancients assure us, the seed of the mandrake, taken inwardly, purges the *uterus*, it is probable that Rachel, being acquainted with this property of the seed, might be very desirous of these apples, that, after cleansing by these means, she might be the better disposed to conceive.'

16 And

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived and bare a son; and said, God hath taken away my reproach:

24 And she called his name Joseph; and said, The Lord shall add to me another son.

25 And it came to pass when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. (*f*)

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown amongst the sheep, and gave *them* into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him rods of green poplar, and of the hasel and chesnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

(*f*) Jacob's bargain was this; that all the party-coloured sheep and goats should be removed from Laban's flocks under his care, and that he would from that time require for his wages only such party-coloured ones as should be produced by the white or uniformly coloured cattle. A bargain apparently so advantageous, that Laban joyfully acquiesced in it, verse 34. and accordingly the division was made, and the flocks were separated three days journey from each other, that they might have no intercourse. The bargain too was no less acceptable to Jacob, as it would afford a visible demonstration of God's interposition in his behalf, and consequently a full proof of his *righteousness*, verse 33. his fair and just dealing with Laban.

CHAP.

CHAP. XXXI.

Jacob, having communicated his design to his wives, departs secretly from Laban with his family and flocks. Laban pursues and overtakes him at Gilead. After mutual recriminations, they make a covenant together.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have seen all that Laban doth unto thee.

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's (*g*).

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you

(*g*) What we render *images*, is in the Hebrew *teraphim*, Laban calls them *alei*; his *gods*. They were a kind of penates, or houshold gods, says Shuckford, to which they directed their worship as symbols of the Divinity, and which they consulted as oracles. That they were used as instruments of divination in after-times, appears from Ezek. xxi. 21. Thus they somewhat resembled the Arabian talismans, which being made under such or such constellations, were supposed to receive their heavenly influences, and served as oracles. Some think they were of a human shape, because we read, 1 Sam. xix. 13. that Michal put one of these teraphims into David's bed, that it might pass for him. But Laban's teraphim must have been of a very small size, since Rachel hid them under the camel's furniture, and sat upon them. Some think they were representations of angelical powers, (teraphim and seraphim being the same, only with the change of a letter) who were imagined to declare the mind of GOD; and that they were made in imitation of the Shechinah, or Divine Presence, that appeared to Abraham's family. See Spencer Dissert. de Urim & Thummim. chap. iii. sect. 7, 8. Others think they were images of their ancestors, or little pillars inscribed with the names of the founders of the family, which were valued as we do family pictures.

hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtolen my gods.

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid; for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethrendiſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervant's tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and ſat upon them. And Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon mē. And he ſearched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight.

43 And Laban anſwered and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed;

49 And Mizpah; for he ſaid, The Lord watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee;

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob; he ſends meſſengers to Eſau, with preſents to ſoften him. Jacob wreſtles all night with God, and is thence named Iſrael.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, and flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 And the meſſengers returned to Jacob, ſaying,

ing, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left, ſhall eſcape.

9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant: for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother;

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ews, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's; it *is* a preſent ſent unto my lord Eſau: and behold alſo, he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau when ye find him:

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us. For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day (*b*).

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh, in the ſinew that ſhrank.

CHAP. XXXIII.

The friendly meeting of Jacob and Eſau: Eſau at firſt refuſes; but, being much urged, accepts his brother's preſent. Eſau returns to Seir; Jacob goes to Succoth, and purchaſes a field of the ſons of Hamor.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their chil-

(*b*) From the prophet Hoſea, ch. xii. 5. it appears undeniable, that this *man* or *perſon*, who wreſtled with Jacob, was the ſame with *him* who appeared to him at Beth-el; that is, the ſecond divine perſon, who aſſumed probably an human form, and whom the prophet calls *the Lord God of hoſts, the Lord is his memorial.* This is equally evident from the name which Jacob gives the place where this tranſaction happened, *Peni-el, the face of God*; from the reaſon of the name, *for I have ſeen God* (*el*) *face to face*, ver. 30. and from the name which that divine perſon gave to Jacob, *Iſra-el*, ver. 28. of which we ſhall ſay more hereafter. Such being the *perſon*, we may reaſonably enquire the meaning of the tranſaction: now Biſhop Warburton (Divine Legat.) obſerves that 'information by *action* was at this time a very familiar mode of inſtruction, and the dificiencies of languages were ſupplied by ſignificative ſigns. If we turn back

dren foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the hand-maidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: And he ſaid, What needeth it? let me find grace in the ſight of my lord.

16 So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called Succoth.

18 And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Iſrael.

CHAP. XXXIV.

Dinah is raviſhed by Shechem, who ſueth to marry her. The ſons of Jacob conſent, on condition of the Shechemites being circumciſed: they accept the condition: when Simeon and Levi come armed upon the city, and deſtroy it and its inhabitants.

AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, prince of the country, ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattle in the field:) and Jacob held his peace, until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field, when they heard *it:* and the men were grieved, and they were very wroth, becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade ye therein, and get ye poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

to Jacob's prayer, and conſider the circumſtances he was in when it pleaſed God to wreſtle with him, we may perceive that God's intention was to inform him of the happy iſſue of his adventure, and that his petition was granted by a ſignificative action. But as this is not followed by an expreſs explanation, this circumſtance in Jacob's hiſtory has afforded abundant mirth to illiterate libertines, and manifeſted their ignorance likewiſe: for this *information by action* concerning only the actor, who little needed to be told the meaning of a mode of inſtruction, at that time in vulgar uſe, hath now an obſcurity, which the Scripture relations of the ſame mode of information to the prophets are free from, by reaſon of their being given for the uſe of the people to whom they were to be explained.'

12 Aſk

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said; (because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a reproach unto us.

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males (*i*).

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

CHAP. XXXV.

Jacob having purged his house of idols, builds an altar at Beth-el. Rachel dies in child-birth of Benjamin. Reuben lieth with Bilhah. The sons of Jacob are enumerated. The death of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange Gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

(*i*) The Jews observe, that the patient is in the most danger on the third day after circumcision; the inflammation being then apt to bring on a fever. This is the case with wounds in general. Tho' Simeon and Levi only are mentioned, there can be no doubt but their servants accompanied and assisted them in the destruction they wrought. I apprehend, that, in verse 27. *the sons of Jacob* means only Simeon and Levi, as it does not appear that any other of the sons were engaged in this enterprize; nor does Jacob condemn any other than Simeon and Levi, verse 30. and surely we should be slow in involving too many in so guilty a deed. One cannot believe, that so just a man as Jacob would suffer the spoil of the city to remain in his family, verse 28, 29. When he knew the case, doubtless he returned it to the widows and orphans, after reproving his sons, as in the following verse, for their perfidy, injustice, and cruelty.

8 But

8 But Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply: a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loins.

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs, when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs as her ſoul was in departing, (for ſhe died,) that ſhe called his name Ben-oni: but his father called him Benjamin (*k*).

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.

22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve:

23 The ſons of Leah; Reuben Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun:

24 The ſons of Rachel; Joſeph, and Benjamin:

25 And the ſons of Bilhah, Rachel's hand-maid; Dan, and Naphtali:

26 And the ſons of Zilpah, Leah's hand-maid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah, (which *is* Hebron,) where Abraham and Iſaac ſojourned.

28 And the days of Iſaac were an hundred and four-ſcore years.

29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

Eſau departs from the land of Canaan, where Jacob was, becauſe of the multitude of their flocks. Eſau's poſterity is enumerated.

NOW theſe *are* the generations of Eſau, who *is* Edom.

2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau, Eliphaz; and Baſhemath bare Reuel;

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir.

10 Theſe *are* the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon: and ſhe bare to Eliphaz, Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath,

(*k*) Rachel, to expreſs her ſorrow, amidſt the pangs of child-birth and death, called her ſon *Ben-oni*, that is, the ſon of my ſorrow: but Jacob to avert the evil omen, immediately named him Ben-jamin, i. e. the ſon of my right-hand, or ſtrength. And it has been obſerved, that both names were verified in his poſterity; no tribe having been more valorous, and none more ſubject to ſorrowful diſaſters, than the tribe of Benjamin. Chronologers place the time of Benjamin's birth at Ann. P. J. 2982 (thirteen years after Joſeph's birth) which was of Jacob's age 104: for Jacob at the age of ninety-one begat Joſeph; and of theſe thirteen years ſix were ſpent with Laban, ſeven in Canaan. It is remarkable, that ſhe, who ſaid, *give me children, or I die*, died in child-birth. How vain are human wiſhes! the very granting them proves often our deſtruction. How happy are they who ſubmit all their will and every wiſh to Him who is all-wiſe.

and

and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, (who *is* Edom,) and these *are* their dukes.

20 These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Achan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession; he *is* Esau the father of the Edomites.

CHAP. XXXVII.

Joseph relates his dreams to his brethren: they envy him: and conspiring his death, first cast him into a pit, and afterwards sell him to some merchants, who carry him down to Egypt and sell him to Potiphar. Jacob, supposing him slain, laments him with the deepest grief.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours (*l*).

(*l*) As a token of his affection and superior regard to Joseph, Jacob caused to be made for him a robe of stuff of different colours, which was formerly worn by persons of the first distinction only, and which the father gave his son as a mark of pre-eminence. An ingenious French writer (who has written a dissertation on this subject, which may be found translated in the fifth volume of the Christian Magazine, page 59.) observes, 'that though it is not expressly said, yet we may gather from the circumstances attending this robe, that Jacob, in giving it to his son, exempted him from the employments in which his brethren were occupied; and, accordingly, we do not see him, after this

4 And

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more; and behold, the ſun and the moon, and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down our ſelves to thee, to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.*

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, *his* coat of *many* colours that *was* on him.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmeelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmeelites, and let not our hand be upon him; for he *is* our brother, *and* our fleſh: and his brethren were content.

28 Then there paſſed by Midianites merchantmen; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſon's coat or no.

33 And he knew it, and ſaid, *It is* my ſon's coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days.

35 And all his ſons and all his daughters roſe up to comfort him; but he refuſed to be com-

gift, keep ſheep with his brethren: he ſtayed at home to comfort his father, as Benjamin did afterwards; but with this difference, the one only ſucceeded the other. The patriarchs bore an equality with kings, who only in early times wore this kind of robe: they made treaties with kings, enjoyed the ſame honours with them, and gave thoſe honours to ſuch of their ſons as they thought fit to diſtinguiſh.'

forted;

forted; and he ſaid, For I will go down into the grave unto my ſon, mourning: Thus his father wept for him.

36 And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

CHAP. XXXVIII.

Judah begetteth Er, Onan, and Shuah: Tamar deceiveth Judah; and brings forth Pharez and Zarah.

AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah: and he took her, and went in unto her.

3 And ſhe conceived and bare a ſon; and he called his name Er.

4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And Er, Judah's firſt-born, was wicked in the ſight of the Lord; and the Lord ſlew him.

8 And Judah ſaid unto Onan, Go in unto thy brother's wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brother's wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did diſpleſead the Lord: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter-in-law, Remain a widow at thy father's houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*:) and Tamar went and dwelt in her father's houſe.

12 And in proceſs of time, the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father-in-law goeth up to Timnath, to ſhear his ſheep.

14 And ſhe put her widow's garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter-in-law:) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it*?

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he aſked the men of that place, ſaying, Where *is* the harlot, that *was* openly by the way-ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

27 And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.

29 And it came to paſs as he drew back his hand, that behold, his brother came out: and ſhe ſaid, How haſt thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother that had the ſcarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

Potiphar makes Joseph overseer of his house: his wife solicits him to a criminal correspondence, and, upon his repeated refusals, accuses him to her husband, by whom he is cast into prison. He recommends himself to the keeper of the prison.

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had, in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house that I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out (*m*).

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice, and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant unto me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the Lord *was* with him: and *that* which he did, the Lord made *it* to prosper.

CHAP. XL.

The chief butler and chief baker of Pharaoh relate their dream to Joseph. He interprets the dreams, which after three days are fulfilled according to his interpretation.

AND it came to pass after these things, *that* the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the

(*m*) We learn from this part of Joseph's history, especially from his answer to his mistress, 1st, That the fear of God, and a serious regard to his authority, *is a most effectual preservative* from all criminal indulgences. It was *this* that restrained *Joseph* from complying with the loose solicitations of his mistress, and gave him a perfect superiority and *command* over his passions. A sense of the *injustice* of the action, and how highly provoking it must be to heaven, had he been guilty of such *vile perfidiousness* against a man who had used him with so much confidence and generosity, kept under the impulses of *sense* and *appetite*, and quite baffled the force of this dangerous temptation. And a becoming reverence of the Deity will have the *same effect* in *all* mankind, upon all *other* occasions, and in *every scene* of life.

We

captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 And the captain of the guard charged Joſeph with them, and he ſerved them; and they continued a ſeaſon in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold, they *were* ſad.

7 And he aſked Pharaoh's officers that *were* with him in the ward of his lord's houſe, ſaying, Wherefore look ye *ſo* ſadly to-day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joſeph and ſaid unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and preſſed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler.

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe;

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, *I had* three white baſkets on my head:

17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: The three baſkets *are* three days:

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 And it came to paſs the third day, *which was* Pharaoh's birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

Joſeph interprets the dreams of Pharaoh, and adviſes him concerning the ſeven years of plenty. Pharaoh conſtitutes Joſeph governor of Egypt, and gives him a wife, by whom he has two ſons: the ſeven years of plenty paſs, and the famine begins.

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

We are, 2dly, taught from hence, the *ſhamefulneſs and heinous guilt of ingratitude.* This was the *principal* thing that Joſeph urged, againſt committing the crime to which he was ſo ſtrongly excited; that his *maſter* had *committed all he* had *to his care*; there was *none greater in the houſe than he*, neither had *he kept back any thing from* him *but* his *wife*, (whom *all* laws, *divine* and *human*, had guarded as the moſt *ſacred* and *inviolable* part of his property.) 'How then, ſays he, *can I do this great wickedneſs*, how can I be guilty *of this baſe breach of truſt*, againſt common equity and the moſt endearing obligations of friendſhip, while I have any ſenſe of *ingenuity* towards my benefactor, or *reverence* of Almighty God!'

9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day:

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guard's houſe, *both* me, and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream:

12 And *there was* there with us a young man an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret:

13 And it came to paſs, as he interpreted to us, ſo it was; me he reſtored unto mine office, and him he hanged.

14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river:

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow:

19 And behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs:

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good:

23 And behold, ſeven ears, withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them:

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 And let them gather all the food of thoſe good years that come, and lay up corn in the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the Spirit of God *is*?

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*.

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zaphnath-paaneah; and he gave him to wife Aſenath

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the daughter of Poti-pherah prieſt of On: and Joſeph went out over *all* the land of Egypt.

46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering: for *it was* without number.

50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah prieſt of On, bare unto him.

51 And Joſeph called the name of the firſt-born Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my father's houſe.

52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended:

54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

56 And the famine was over all the face of the earth: and Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countries came into Egypt to Joſeph to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

CHAP. XLII.

Jacob ſends his ſons into Egypt, to buy corn, but keeps Benjamin at home; Joſeph knows his brethren, though they know not him: he pretends to think them ſpies, and commands them to bring Benjamin to him: they return from Egypt and relate the matter to their father, who refuſes to let Benjamin go down with them.

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live, and not die.

3 And Joſeph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſeph's brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſeph's brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembered the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land are ye come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one man's ſons; we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land ye are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies:

15 Hereby ye ſhall be proved: By the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither (*n*).

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe, by the life of Pharaoh, ſurely ye *are* ſpies.

17 And he put them all together into ward three days.

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I fear God:

19 If ye *be* true men, let one of your brethren

(*n*) This was no more than a ſolemn proteſtation, and can amount in meaning only to this, that, as he valued the life and honour of his prince, he would do ſo and ſo. Judah explains it in this manner to his father, chap. xliii. 3. *The man did ſolemnly proteſt unto us*; and certainly, Judah, who heard him, muſt beſt underſtand his meaning. In this plain and rational view of the words, all thoſe objections, which have been made to Joſeph for ſuperſtitiouſly ſwearing by

be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes:

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo, his blood is required.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every man's money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money; for behold, it *was* in his ſack's mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them; ſaying,

30 The man, *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true men; we are no ſpies:

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men: leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone:

34 And bring your youngeſt brother unto me: then ſhall I know that ye *are* no ſpies, *but* that ye *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 And it came to paſs as they emptied their ſacks, that behold, every man's bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children:* Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone: if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

Jacob, overcome by the intreaty of his ſons, delivers Benjamin to them, and ſends them again into Egypt: Joſeph receives his brethren with great kindneſs; brings Simeon out unto them, and makes them a feaſt.

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down and buy thee food:

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: Could we certainly know that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send

by the life of his prince are removed. There can be no doubt, that it was cuſtomary among the heathens to ſwear, properly ſpeaking, by the life or health of their kings and emperors, as the Jews did, with great propriety, by their living God. Joſeph could not but know, that an oath was a ſolemn appeal to God, and to God alone, for the ſincerity of our declarations, and therefore can never be ſuppoſed to have uſed the phraſe in queſtion, in any other ſenſe, than that of a ſtrong aſſeveration, or proteſtation. See Selden's Titles of Honour. We may add, that Joſeph uſed this phraſe the better to conceal himſelf from his brethren, and to make them think him an Egyptian.

the

the lad with me, and we will ariſe and go; that we may live, and not die, both we, and thou, *and* alſo our little ones:

9 I will be ſurety for him; of my hand ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever:

10 For except we had lingered, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrh, nuts, and almonds:

12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an over-ſight:

13 Take alſo your brother, and ariſe, go again unto the man:

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: If I be bereaved *of my children*, I am bereaved.

15 And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.

18 And the men were afraid, becauſe they were brought into Joſeph's houſe; and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food:

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand:

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father, hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet: and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entered into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamin's meſs was five times ſo much as any of theirs. And they drank, and were merry with him (*o*).

(*o*) In ancient times it was the cuſtom, when all the meat was ſet upon the table, for the maſter of the feaſt to diſtribute their portion to every one. Joſeph not only ranged his brothers in proper rank according to their age, which muſt have greatly aſtoniſhed them, but, in the ſame order, ſent each of them a meſs, and to Benjamin, in token of his particular favour, and nearer alliance, he ſent five times as much as to any of the reſt. Whether this was done merely as a diſtinguiſhing mark of kindneſs to Benjamin, or as a trial of his brethrens temper, to ſee whether they would look upon him with the ſame envious eyes, as they had formerly done upon Joſeph himſelf, it is certain, that they were thus prepared for the opening of the plot, and would be more inclined to give credit to his words, when he ſhould diſcover himſelf to them.

CHAP.

CHAP. XLIV.

Joſeph commands his cup to be hid in the ſack of Benjamin, and then to purſue his brethren: he declares that he will retain Benjamin with him for his ſervant: Judah pleads with him, and offers himſelf as a bondman in the place of Benjamin.

AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

3 As ſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing.

6 And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing:

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of my lord's houſe ſilver or gold?

9 With whom-*ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lord's bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 And Judah and his brethren came to Joſeph's houſe; (for he *was* yet there:) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lord's ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get ye up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh, my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet my eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, ye ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the man's face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons:*

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince:

29 And if ye take this alſo from me, and miſchief befall him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lad's life:)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

CHAP. XLV.

Joſeph diſcovers himſelf to his brethren; and, with Pharaoh's approbation, ſends for his father into Egypt: the brethren return to Jacob, who, hearing that Joſeph was yet alive, revives at the news.

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; doth my father yet live? And his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you: and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with your ſelves, that ye ſold me hither: for God did ſend me before you to preſerve life (*p*).

6 For theſe two years *hath* the famine been in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now it *was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

9 Haſte ye, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee; (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And ye ſhall tell my father of all my glory in Egypt, and of all that ye have ſeen: and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come, and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get ye unto the land of Canaan;

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff: for the good of all the land of Egypt *is* yours.

21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

(*p*) See ver. 8. and chap. l. 20. Theſe paſſages diſcover to us the very noble and juſt ideas which Joſeph entertained concerning the providence of God; but, beſides this, we may obſerve a peculiar generoſity and tenderneſs of temper in this apolog to his brethren; wherein he endeavours to remove every uneaſy apprehenſion from their minds: good hearts are always averſe to giving pain: the ſame benevolence of diſpoſition, which makes them zealous to diffuſe happineſs, makes them tender of inflicting a momentary ſmart; Joſeph was unwilling that his brethren ſhould feel any allay to their ſatisfaction which the preſent event afforded; and therefore he turned, as it were, from their view, the very thought and remembrance of their former unnatural behaviour to him, and directed their attention to reflections, which were equally comfortable and important; *be not grieved*, &c. It was the act of Providence; it was not your act: '*You indeed thought evil againſt me*,' as he ſays in another place; but God, who can cauſe the worſt intentions to produce the beſt conſequences, meant it for good, to perfect, by that means, the preſervation of many peoples lives.'

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived:

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

CHAP. XLVI.

God appears to Jacob at Beer-ſheba; the deſcendants of Jacob are enumerated: he ſends his ſon Judah before him into Goſhen, and is met by Joſeph.

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: and he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*: and Joſeph ſhall put his hand upon thine eyes.

5 And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him:

7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born.

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

11 And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er and Onan died in the land of Canaan. And the ſons of Pharez, were Hezron and Hamul.

13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron.

14 And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachel Jacob's wife; Joſeph and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him.

21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen.

23 And the ſons of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſons wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* three ſcore and ten.

28 And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 And Joſeph ſaid unto his brethren, and unto his father's houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my father's houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* ſhepherds: for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we, *and* alſo our fathers: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

CHAP.

CHAP. XLVII.

Jacob, and five of his ſons, are introduced to Pharaoh; who aſſigns the land of Goſhen to them: the Egyptians deliver up their fields, their cattle, and themſelves, for food. Joſeph aſſures Jacob, by an oath, that he will bury him in the ſepulchre of his fathers.

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we, *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks; for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell; in the land of Goſhen let them dwell: and if thou knoweſt any men of activity amongſt them, then make them rulers over my cattle.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh; and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan, fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle: there is not ought left in the ſight of my lord, but our bodies, and our lands:

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land (*q*).

(*q*) Theſe 23, 24, and 25 verſes confirm all we have ſaid of the wiſdom and humanity of Joſeph. A wiſe miniſter of ſtate, but at the ſame time, generous, tender, and compaſſionate, he acquired for his king all which his ſubjects poſſeſſed; yet, inſtead of rigorouſly inſiſting upon the bargain they had made, he returns them their eſtates, and only lays a tax upon them for the better ſupport of his prince's crown and government, at the rate of four ſhillings in the pound, or a fifth part; which he found by trial, from what was taken up in the ſeven years of plenty, Egypt could well ſpare; a favour which we ſee the people acknowledge with the utmoſt gratitute, confeſſing, that he had been the very ſaviour of their lives. *Thou haſt ſaved our lives; let us find grace in the ſight of my lord*; we thankfully accept the generous grant, *and we will be Pharaoh's ſervants*, i. e. hold our lands of him, and pay him the fifth part of the produce: which words of the people evidently prove their high ſatisfaction with Joſeph, and ſufficiently exculpate him from any of that blame, wherewith modern infidelity hath laboured to blacken his reputation.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſt's only, *which* became not Pharaoh's.

27 And Iſrael dwelt in the land of Egypt, in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me: and he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

CHAP. XLVIII.

Joſeph brings his two ſons, Manaſſeh and Ephraim, to be bleſſed by his father: Jacob, adopting them, places his right hand on the head of Ephraim, and his left on Manaſſeh, and aſſigns to Joſeph that part of the land which he took from the Amorites.

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion.

5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue, which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſeph's ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place*: and he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 (Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee:) and he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand toward Iſrael's left hand, and Manaſſeh in his left hand toward Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born.

15 And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid

(r) Jacob, ſenſible that his laſt hour drew near, and having made an end of bleſſing Joſeph's two ſons, as is related at length in the preceding chapter, now calls all his ſons together, that he might take his farewel of them. We have in Scripture, inſtances of fathers ſummoning their children, or magiſtrates the people under their charge, to attend to their laſt words, chap. xxvii. 4. 1 Kings ii. 1. Joſ. xxiii, xxiv. where the declarations, except in the caſe of Iſaac, are to be regarded rather as prayers for their poſterity, or as directions for their conduct, than in the light of prophecies. But in the remarkable prophecy before us, we have, as it were, an epitome of the hiſtory of the moſt extraordinary nation that ever exiſted, for near the ſpace of fifteen hundred years. We have facts ſo remote, and ſome of them ſo extraordinary,

his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my ſword and with my bow.

CHAP. XLIX.

Jacob, being about to die, bleſſeth his ſons, and foretelleth what ſhall happen to each of them hereafter: he gives them charge concerning his funeral, and dies.

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befal you in the laſt days (*r*).

2 Gather your ſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power;

4 Unſtable as water; thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed: then defiledſt thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren; inſtruments of cruelty *are in* their habitations:

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall:

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies; thy father's children ſhall bow down before thee:

9 Judah *is* a lion's whelp: from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come (*s*): and unto him *ſhall* the gathering of the people *be*.

11 Binding his fole unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 Zebulun ſhall dwell at the haven of the ſea; and he *ſhall be* for an haven of ſhips: and his border *ſhall be* unto Zidon.

14 Iſſachar *is* a ſtrong aſs, couching down between two burdens:

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 Dan ſhall judge his people, as one of the tribes of Iſrael:

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O Lord.

19 Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 Naphtali *is* a hind let looſe: he giveth goodly words.

22 Joſeph *is* a fruitful bow, *even* a fruitful bow by a well; *whoſe* branches run over the wall:

23 The archers have ſorely grieved him, and ſhot *at him*, and hated him:

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael:

25 *Even* by the God of thy father, who ſhall

nary, foretold in it, that, as they are infinitely beyond the penetration of human ſagacity, they muſt be allowed, by every fair enquirer, when he ſees how exactly they were fulfilled, to have been dictated by the unerring ſpirit of GOD. An opinion prevailed very early in the world, that the ſoul, when it was near departing from the body, acquired a preſaging faculty. Socrates and his diſciples ſeem to have been perſuaded of the truth of it. Apol. Soc. Plat. p. 30. Ed. Ficini. Idem Dio Dionyſio epiſt. ii. p. 1269. *ibid.* Xenoph. Cyrop. lib. viii. p. 656. Hutchins. quarto. And Tully relates many inſtances in proof of it, and cites Homer to that effect. Divini. lib. i. cap. 30. Whether this was a popular notion in Jacob's time, is not material to enquire: it is highly probable, however, that his ſons, who were well acquainted with the intercourſe there had been between GOD and their fathers, were perſuaded that their parent's voice was to them at that juncture, as the *oracles of God*, and that they gave credit to it accordingly. Durell.

(*s*) That is, *until* the coming of the Meſſiah, as almoſt all interpreters, both ancient and modern, agree. For howſoever they may explain the word, and whenceſoever they may derive it, the Meſſiah is the perſon plainly intended.

help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb:

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills: they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

27 Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife; and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

Joſeph, with the permiſſion of the king, goes and buries his father in Canaan; the ſons of Jacob apprehend the reſentment of their brother Joſeph; conſcious of their offence towards him: Joſeph comforts them. He gives commandment concerning his bones, and dies

AND Joſeph fell upon his father's face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him; (for ſo are fulfilled the days of thoſe which are embalmed:) and the Egyptians mourned for him threeſcore and ten days.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his ſons did unto him according as he commanded them.

13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joſeph's brethren ſaw that their

tended. We ſhall now proceed to ſhew the full and exact completion of this part of the prophecy. The twelve ſons of Jacob are conſtituted twelve tribes, or heads of tribes, verſe 28. To Judah it was particularly promiſed, *that the ſceptre*, or rod of the tribe, *ſhould not depart from him, nor a* judge or *law-giver from between his feet*; his tribe ſhould continue a diſtinct tribe, with rulers and judges, and governors of its own, until the coming of the Meſſiah. The people of Iſrael, after this ſettlement of their government, were reckoned by their tribes, but never before; and the tribe of Judah made as conſiderable a figure as any of them. When it was promiſed to Judah particularly, that the *ſceptre* ſhould not depart from him, it was implied that it ſhould depart from the other tribes; and accordingly the tribe of Benjamin became a ſort of appendage to the kingdom of Judah: and the other ten tribes were, after a time, carried away captive into Aſſyria, from whence they never returned. The Jews alſo were carried captive to Babylon, but returned after ſeventy years; and, during their captivity, they were far from being treated as ſlaves, as appears from the prophet's advice to them; Jerem. xxix. 5, &c. *build ye houſes and dwell in them; and plant gardens and eat the fruit of them*, &c. Many of them were ſo well fixed and ſettled at Babylon, and lived there in ſuch eaſe and affluence, that

father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ſent meſſengers unto Joſeph, ſaying, Thy father did command before he died, ſaying,

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin: for they did unto thee evil: and now we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

18 And his brethren alſo went and fell down before his face: and they ſaid, Behold, we *be* thy ſervants.

19 And Joſeph ſaid unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore, fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake kindly unto them.

22 And Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an hundred and ten years.

23 And Joſeph ſaw Ephraim's children, of the third *generation:* the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees.

24 And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

26 So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

The SECOND Book of MOSES, called

EXODUS.

CHAP. I.

The family of Jacob increaſe much in Egypt: the king of Egypt oppreſſes them, with hard bondage and labours; and commands the midwives to deſtroy their male children: they diſobey his injunctions; upon which he orders the male children to be caſt into the river.

NOW theſe *are* the names of the children of Iſrael, which came into Egypt; every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

7 And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them, leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto

that they refuſed to return to their native country. In their captivity they were ſtill allowed to live as a diſtinct people, appointed feaſts and faſts for themſelves, and had rulers and governors of their own, as we may collect from ſeveral places in Ezra and Nehemiah. When Cyrus had iſſued his proclamation for the rebuilding of the temple, *then roſe up the chief of the fathers,* ſaith Ezra, chap. i. verſe 5. ſo that they had chiefs and rulers among them. Cyrus ordered the veſſels of the temple to be delivered *to the prince of Judah,* Ezra i. 8. ſo that they had then a prince of Judah, and theſe princes and rulers, who are often mentioned, managed their return and ſettlement afterwards. It is true, that, after the Babyloniſh captivity, they were not ſo free a people as before, living under the dominions of the Perſians, Greeks, and Romans; but ſtill they lived as a diſtinct people under their own laws. The authority of their rulers and elders ſubſiſted under theſe foreign maſters, as it had even while they were in Egypt. It ſubſiſted under the Aſmonean princes as it had under the government of the judges, and Samuel, and Saul: for, in the book of Maccabees, there is frequent mention of *the rulers and elders, and council of the Jews,* and of public acts and memorials in their name. It ſubſiſted even in our Saviour's time; for, in the Goſpels, we read often *of the chief prieſts and the ſcribes, and the elders of the*

our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born, ye ſhall caſt into the river, and every daughter, ye ſhall ſave alive.

CHAP. II.

Moſes is born, and expoſed in the flags on the Nile: he is found, and taken out by the daughter of Pharaoh, and delivered to his mother to be nurſed: he is afterwards educated in the court of Pharaoh: grown up, he kills an Egyptian; flies into Midian; and marries Zipporah.

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to waſh *her ſelf* at the river; and her maidens walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrew's children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee (*t*)?

8 And Pharaoh's daughter ſaid unto her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her

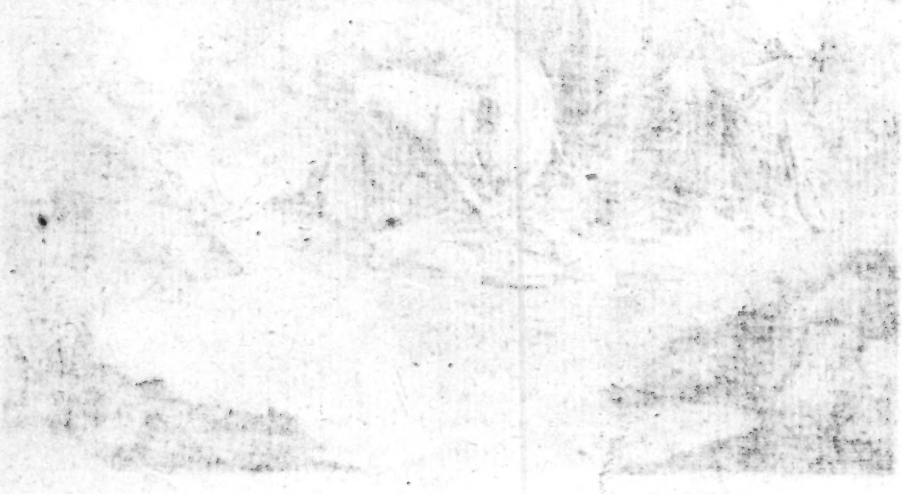
the people. Their power indeed in capital cauſes, eſpecially ſuch as related to the ſtate, was abridged in ſome meaſure: they might judge, but not execute, without the conſent of the Roman governor, as I think we muſt infer from this paſſage, John xviii. 31. *Then ſaid Pilate unto them, Take ye him, and judge him according to your law: the Jews therefore ſaid unto him, it is not lawful for us to put any man to death.* The ſceptre was then departing, and in about forty years afterwards it totally departed; their city was taken, their temple was deſtroyed, and they themſelves were either ſlain with the ſword, or ſold for ſlaves; and, from that time to this, they have never formed one body or ſociety, but have been diſperſed among all nations; their tribes and genealogies have been all confounded, and they have lived without a ruler, without a law-giver, and without ſupreme authority and government in any part of the earth. And this, a captivity not for ſeventy years, but for ſeventeen hundred. 'Nor will they ever be able, (as Biſhop Sherlock expreſſeth it) after all their pretences, to ſhew any ſigns or marks of the *ſceptre* among them, till they diſcover the unknown country, *where never mankind dwelt*, and where the apocriphal Eſdras has placed their brethren of the ten tribes; 2 Eſdras, xiii. 41.'

(*t*) The hand of Providence was very viſible in all this event; and as it inſpired the heart of Pharaoh's daughter to have the child educated as her own; ſo it inſpired Miriam to approach the princeſs, and offer her ſervices, to go and call an Hebrew nurſe. One may eaſily imagine, that the taking the child from out of the flags, occaſioned ſome hurry and

MOSES FOUND BY PHARAOH'S DAUGHTER.

And she had compassion on him, and said, This is one of the Hebrews children.

Exod. Chap. II. Ver. 6.



ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way; and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to-day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 And it came to paſs in proceſs of time, that the king of Egypt died: and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

God appeareth to Moſes in the buſh; and appoints him to be the deliverer of his people: He commands him to aſſemble the elders of Iſrael, and to go with them to Pharaoh; and promiſes that the Iſraelites ſhall depart from Egypt, loaded with the ſpoils thereof.

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led the flock to the back-ſide of the deſert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 And the Lord ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their taſkmaſters: for I know their ſorrows;

8 And I am come down to deliver them out of the hand of the Egyptians; and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee: and this *ſhall be* a token unto thee, that I have ſent thee; When thou haſt brought forth the

and trouble; and Miriam, who ſtood at a diſtance upon the watch, might approach, as it were by chance, or from natural curioſity, to ſee the poor little infant; and, finding the princeſs determined to ſave it, ſhe might propoſe an Hebrew nurſe, as it was an Hebrew's child: We may eaſily conceive with what joy ſhe flew to her mother on this occaſion, as well as with what tranſport the mother muſt have received her infant from the hands of the princeſs, with an expreſs order to take the ſame care of him, as if he were her own. In Joſephus, Euſebius, and others, the reader will find many ſtories reſpecting the event, to which he will give what credit their authority may be thought to demand.

people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the Lord our God.

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAP. IV.

Moses still excuses himself: God endues him with the power of working miracles; and appoints Aaron to be his spokesman: Moses returns into the land of Egypt; takes with him Zipporah his wife, and is well received by the Israelites.

AND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again; and he plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry-*land*: and the water which thou takest out of the river, shall become blood upon the dry-*land*.

10 And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the Lord ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 And the Lord ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him (*u*).

25 Then Zipporah took a ſharpe ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 And the Lord ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns which he had commanded him.

29 And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

Moſes and Aaron go in to Pharaoh: Pharaoh contemns them; and increaſes the burdens of the Iſraelites: the officers of the children of Iſrael complain to Pharaoh; but in vain: and then expoſtulate with Moſes and Aaron.

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 And the taſk-maſters of the people went out and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw (*w*).

(*u*) The beſt account which can be given of the extraordinary event here related, is, that Moſes having deferred the circumciſion of his ſons, perhaps out of compliance with his wife; God was peculiarly offended with him for ſuch neglect; not only, becauſe Moſes knew that no child could be admitted a member of the Jewiſh community, nor be intitled to the bleſſings of God's covenant with that people, without circumciſion; but alſo becauſe *his* example was of great conſequence: for who would have regarded the law, if the law-giver himſelf had neglected it? Zipporah therefore, conſcious of her huſband's danger, as well as of her own defect, haſtened immediately, and herſelf performed the office upon her two ſons, caſting at the feet of her huſband the foreſkins which ſhe cut off; and, therefore, denominating him *a bloody huſband*: in conſequence of which, the cauſe being removed, God's anger alſo ceaſed; and he ſuffered Moſes to purſue his journey. The original word, which we render *inn*, ſignifies only *a place of reſt*; *adiverſorium*, where they lodged for the night; for there were no *inns*, properly ſo called, in this part of the world.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to-day, as heretofore?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go *and* do ſacrifice to the Lord.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk.

20 And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The Lord look upon you, and judge; becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us.

22 And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou *ſo* evil-intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

God promiſes that He will deliver the Iſraelites from ſlavery: but the people believe not the words of Moſes: the heads of the families of Reuben, Simeon, and Levi are enumerated.

THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did ſwear to give it to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the Lord ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the Lord ſpake unto Moſes and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 Theſe *be* the heads of their fathers houſes: The ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 And the ſons of Simeon; Jemuel, and Ja-

Zipporah is thought to have performed this office of circumciſion, becauſe Moſes was in too great a conſternation to do it. The *ſharpeſt ſtone* which ſhe uſed, rendered *knife* in the margin, is ſuppoſed to have been a knife made of flint; which, we have many teſtimonies from ancient writers, was a ſpecies of knives commonly made uſe of.

(ov) The ſtraw was mixed with the clay and mud: 'the compoſition of bricks in Egypt, Dr. Shaw tells us, was only a mixture of clay, mud, and *ſtraw*, ſlightly blended and kneaded together, and afterwards baked in the ſun. *Paleis cohærent lateres*, ſays Philo, in his life of Moſes. The ſtraw which keeps theſe bricks together, in Egypt, and ſtill preſerves its original colour, ſeems to be a proof, that theſe bricks were never burnt, or made in kilns.' Travels, page 136.

min,

min, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: and the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the Lord ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 And it came to paſs on the day *when* the Lord ſpake unto Moſes in the land of Egypt,

29 That the Lord ſpake unto Moſes, ſaying, I *am* the Lord: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the Lord, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

God declares to Moſes that Pharaoh will not believe the miracles: the rod of Moſes is changed into a ſerpent: the magicians perform the like prodigy: the rod of Moſes devours their rods: Moſes changes the water into blood: the magicians do the ſame: Pharaoh hardeneth his heart.

AND the Lord ſaid unto Moſes, See, I have made thee a God to Pharaoh: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaoh's heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael out of the land of Egypt, by great judgments.

5 And the Egyptians ſhall know, that I *am* the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the Lord commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod, and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 And Moſes and Aaron went in unto Pharaoh, and they did ſo as the Lord had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had ſaid.

14 And the Lord ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou ſhalt ſtand by the river's brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the Lord, In this thou ſhalt know that I *am* the Lord: behold, I will ſmite with the rod that *is* in mine hand upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and

and the river ſhall ſtink; and the Egyptians ſhall loathe to drink of the water of the river.

19 And the Lord ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the Lord commanded: and he lift up the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river, died; and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the Lord had ſmitten the river.

CHAP. VIII.

The plague of frogs: of lice: of flies: the land of Goſhen is free from them: Pharaoh ſtill hardeneth his heart.

AND the Lord ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the Lord.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the Lord our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields:

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the Lord had ſaid.

16 And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice, upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had ſaid.

20 And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, (lo, he cometh forth to the water,) and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

21 Elſe, if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall

ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know that I *am* the Lord in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to-morrow ſhall this ſign be.

24 And the Lord did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the Lord our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God, in the wilderneſs; only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to ſacrifice to the Lord.

30 And Moſes went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

A peſtilence deſtroys the cattle of the Egyptians: ſore boils and blains afflict their bodies: dreadful ſtorms of hail and thunder lay waſte their fields. Pharaoh relents for a time, but ſoon returns to his uſual temper.

THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the childrens of Iſrael.

5 And the Lord appointed a ſet time, ſaying, To-morrow the Lord ſhall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it toward the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had ſpoken unto Moſes.

13 And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know, that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cauſe

cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now (*x*).

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the Lord amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.

21 And he that regarded not the word of the Lord, left his ſervants and his cattle in the field.

22 And the Lord ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the Lord ſent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned this time: the Lord *is* righteous, and I and my people *are* wicked.

28 Intreat the Lord (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of this city, I will ſpread abroad my hands unto the Lord: *and* the thunders ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the Lord's.

30 But as for thee and thy ſervants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the Lord: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the Lord had ſpoken by Moſes.

CHAP. X.

Pharaoh conſents for the men only to go: the plague of locuſts is ſent: Pharaoh confeſſes his ſin; but ſtill hardens his heart: the plague of darkneſs is ſent: Pharaoh, ſtill obdurate, would have the cattle of the Iſraelites remain behind.

AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know, how that I *am* the Lord.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? let my people go, that they may ſerve me.

4 Elſe, if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſts (*y*).

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the

(*x*) The Almighty marks the time of this terrible event in the moſt exact manner, to ſhew his ſupremacy over all the parts of nature: to ſhew that *fire and hail, ſnow and vapour*, ſtormy winds and thunders, were ready to *fulfil his word*. Pſalm cxlviii. 8. The goodneſs of God, who, in the midſt of judgment, remembers mercy, is very remarkable, in the notice he gives the Egyptians, verſe 19. to preſerve their cattle and ſervants: and we find, that though Pharaoh and his courtiers diſregarded theſe admonitions, yet there were ſome amongſt the people, who *feared the word of the Lord*, verſe 20. and accordingly profited by that fear, as every man certainly will do, who regards the word of God. We may juſt obſerve, that the energy of the nineteenth verſe is much weakened by the additional words which our tranſlators have thrown into the text; which are uſeleſs, nay, and worſe than uſeleſs; as will be evident, by reading the verſe without them. *Send therefore now, gather thy cattle and all that thou haſt in the field; every man and beaſt which ſhall be found in the field—ſhall die.*

(*y*) That this terrible plague, like the reſt, was miraculous and ſupernatural, there can be no doubt: however, travellers inform us of ſuch horrid devaſtations committed by theſe deſtructive inſects, as very amply explain the deſcription

hail; and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but* who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the Lord.

10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the Lord; for that you did desire. And they were driven out from Pharaoh's presence.

12 And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east-wind upon the land all that day, and all *that* night: *and* when it was morning, the east-wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the Lord.

19 And the Lord turned a mighty strong west-wind, which took away the locusts, and cast them into the Red-sea: there remained not one locust in all the coasts of Egypt.

20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the Lord our God.

26 Our cattle also shall go with us: there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither.

27 But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thy self, see my face no more: for in *that* day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

description given by the sacred writer, in the fifth, sixth, fourteenth and fifteenth verses. Thevenot, in particular, in his travels, tells us of armies of locusts laying waste the countries of the Cossacks. Their increase is wonderful, and their numbers almost incredible: they are supposed each to lay near three hundred eggs. Such as have been eye-witnesses, report, that they have seen the whole air, in Arabia, darkened by them in their flight for eighteen or twenty miles. They eclipse the light of the sun, says Pliny, in their flight; the people looking up to them in anxious suspense, lest they should cover their whole country. They are so destructive, that large territories have been laid bare by them in a few hours, and the inhabitants reduced to famine. Pliny further tells us, that they do not spare even the bark of trees; but eat every thing that comes in their way, even to the very doors of houses. These sent upon Pharaoh and the Egyptians by Jehovah, were peculiarly grievous: *Before them were no such locusts as they, neither after them shall be such*, verse 14. Yet, if we may credit Pliny, there have been locusts seen in India three feet long. See Psal. cv. 34. and the note on Nahum, iii. 17.

CHAP. XI.

The Lord informs Moſes, that after one plague more Pharaoh will let the Iſraelites go: Moſes denounces to Pharaoh the death of all the firſt-born in Egypt.

AND the Lord ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the Lord gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the Lord, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the Lord doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the Lord ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the Lord hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

The inſtitution of the Paſſover: the death of the firſt-born: the departure of the Iſraelites out of the land of Egypt.

AND the Lord ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe take *it* according to the number of the ſouls; every man according to his eating ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep, or from the goats.

6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt with fire; his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye ſhall burn with fire.

11 And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the Lord's paſſover(z).

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the Gods of Egypt I will execute judgment: I *am* the Lord.

13 And the blood ſhall be to you for a token upon the houſes where you *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you,* when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the Lord, throughout your generations: you ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread: even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened

(z) The reaſon of theſe peculiar cerimonies is abundantly evident; and they were to be kept in perpetual commemoration of the departure of the Iſraelites from Egypt, and of their redemption, when the Lord paſſed through the land: and, in a moral view, they ſerve well to ſignify to us, that readineſs of ſoul, wherewith we, as ſtrangers and pilgrims, ſhould eat of the true paſſover, and await the Lord's command to leave the land of our bondage, and go out towards the ſpiritual Canaan. The *girded loins,* refers to the looſe kind of garments which were worn in the eaſtern countries, and which it was neceſſary to gird about their loins when they travelled: The *ſhoes* and *ſtaff* equally refer to their preparation for a journey. In Egypt, and in the eaſtern countries, the people did not commonly wear ſhoes. See Matt. x. 10. Mark vi. 9.

bread,

bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt* of unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 In the firſt *month*, on the fourteenth day of the month at even ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a lamb, according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel, and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

23 For the Lord will paſs through to ſmite the Egyptians; and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the Lord will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs, when ye be come to the land, which the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the Lord's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the Lord had commanded Moſes and Aaron, ſo did they.

29 And it came to paſs that at midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment (*a*).

36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*: and they ſpoiled the Egyptians.

37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

(*a*) This was the immediate command of God himſelf, chap. iii. 22. and therefore we might reaſonably conclude, could not be any act of injuſtice, as proceeding from the great fountain of right and truth: and, perhaps, the only reaſon, which hath cauſed ſuch a ſuſpicion, is the giving the improper idea of *borrowing*, to the original word, *ſhal*, which ſtrictly and properly ſignifies to *aſk*, *demand*, or *require*, as the beſt expoſitors have fully ſhewn: and it appears, that the temper of the Egyptians was ſuch at the time of the departure of the Iſraelites, that they were very ready to grant their requeſts, and to comply with all their demands; which, their own conſciences muſt have aſſured them, were juſt and equitable; as the Iſraelites had the faireſt claim to a full retribution for all the hardſhips they had ſuffered, and for all the ſervices they had done in Egypt, for the ſpace of an hundred and forty years. It has been obſerved, that this paſſage of Scripture, thus rightly underſtood, reflects a beauty upon the Divine conduct, and is a proof of the ſacred inſpiration of the Pentateuch; for, it being evident that the people did not *borrow* the jewels, but *aſked* the Egyptians to give them, and did accordingly receive them as *preſents*; this particularly manifeſts the glory and goodneſs of Jehovah, who gives his own people favour in the eyes of their greateſt enemies, and cauſes them to receive the moſt generous inſtances of reſpect from a people, amongſt whom they had been ſo long enſlaved, and ſo ill-treated. The original word, which we render, *jewels*, would more properly be rendered, *veſſels*.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the host of the Lord went out from the land of Egypt.

42 It *is* a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be observed of all the children of Israel, in their generations.

43 And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover: there shall no stranger eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the Lord did bring the children of Israel out of the land of Egypt, by their armies.

CHAP. XIII.

God establishes the law concerning the first-born: repeats his command concerning unleavened bread: he conducts the Israelites by the way of the desert, to the Red-sea: Moses takes the bones of Joseph with him: the Lord goes before the Israelites in a pillar of cloud by day, and of fire by night.

AND the Lord spake unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day *shall be* a feast to the Lord.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me, when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the Lord all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males *shall be* the Lord's.

13 And every firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

14 And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the

the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt.

18 But God led the people about, *through* the way of the wilderneſs of the Red-ſea: and the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night (*b*).

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

Pharaoh purſues the Iſraelites: Moſes ſtretches his hand over the ſea; which is divided; and the Iſraelites paſs through the midſt of it, as upon dry land: the Egyptians, following them, are drowned.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over-againſt Baal-zephon: before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart, that he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know, that I *am* the Lord. And they did ſo.

5 And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people: and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egyptians purſued after them, (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army;) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the Lord.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to-day: for the Egyptians whom ye have ſeen to-day, ye ſhall ſee them again no more for ever.

14 The Lord ſhall fight for you, and ye ſhall hold your peace.

15 And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry-ground through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

(*b*) There can be no doubt that the *Jehovah*, here mentioned, was the ſame bleſſed perſon, who appeared to Moſes in the buſh; who conducted the Iſraelites through the wilderneſs; whom they there tempted; and who, St. Paul tells us expreſly, was Chriſt. 1 Cor. x. 9. This glorious and divine Leader graciouſly went before, and conducted them in their march; the *Sheehinah*, or ſymbol of the Divine Preſence continually attending them: for *fire* and *cloud* were the conſtant and acknowledged ſymbols of the Divine Preſence. It is called a pillar of cloud or fire, *omud*, a *pillar*, or *column*, ſupported or ſuſtained in a miraculous manner by Jehovah. By this pillar of cloud and fire, the Iſraelites directed all their motions: it deſerted them not as long as Moſes lived, nor till they paſſed over Jordan into Canaan: it was a continual and lively monitor of the preſence and protection of Jehovah; ſee Iſaiah iv. 5, 6. nor can their abſurdity be ſufficiently cenſured, who would inſinuate, that a phænomenon of this kind, obſerved for ſo long a period, and by ſo many thouſand people, could have been the contrivance of Moſes, and a mere natural effect. No miracle,

19 And the angel of God, which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them.

20 And it came between the camp of the Egyptians, and the camp of Iſrael; and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 And Moſes ſtretched out his hand over the ſea; and the Lord cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-*land*, and the waters were divided (*c*).

22 And the children of Iſrael went into the midſt of the ſea upon the dry-ground: and the waters *were* a wall unto them on their right hand, and on their left.

23 And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning-watch the Lord looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them againſt the Egyptians.

26 And the Lord ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: and the Lord overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned, and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry-land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

CHAP. XV.

Moſes and the Iſraelites praiſe the Lord in a triumphal ſong: they advance into the wilderneſs of Shur; where, being in want of water, the waters of Marah are made ſweet by caſting wood into them: from thence they march to Elim.

THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

2 The Lord *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The Lord *is* a man of war: the Lord *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind; the ſea covered them: they ſank as lead in the mighty waters.

miracle, one would have thought, could have been more ſolidly and ſubſtantially eſtabliſhed: for the children of Iſrael, murmuring and diſſatisfied as they conſtantly were, ſhewed themſelves always well diſpoſed to have detected Moſes in an impoſture, if he had uſed any: ſo that we cannot conceive how it is poſſible, for a miraculous fact to be aſcertained more clearly and indiſputably. It is an ingenious conjecture of a commentator (Taubman) upon Virgil, that it aroſe from this miracle of God's appearing in cloud and fire, that the poets never made a deity to appear, but in a cloud, with a brightneſs in it. See Parker's Occaſional Annotations, 6.

(*c*) Nothing can be more plain from the context, than that the almighty power of the Lord, by the inſtrumentality of *a ſtrong eaſt wind*, cauſed an abſolute diviſion in the body of the waters of the Red-ſea; and therefore thoſe commentators ſeem much to blame, who endeavour to leſſen the greatneſs of this miracle, by ſuppoſitions plauſible to human reaſon, but derogatory from the omnipotence of God, and the true meaning of the ſacred Scriptures. Whatever inſtruments the Almighty might think fit to uſe, it is unqueſtionable that the power was derived wholly from him; and

11 Who *is* like unto thee, O Lord, amongſt the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand; the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold of the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them: by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou haſt made for thee to dwell in; *in* the Sanctuary, O Lord, *which* thy hands have eſtabliſhed.

18 The Lord ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the midſt of the ſea.

20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

21 And Miriam anſwered them, Sing ye to the Lord, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red-ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the Lord; and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee.

27 And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

The Iſraelites murmur in the wilderneſs of Sin: quails are ſent in the evening, and manna in the morning: ſome particular injunctions are given concerning the manna.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 Then ſaid the Lord unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the Lord hath brought you out from the land of Egypt.

and that it was by an immediate act of his will, not by any regular proceſs of natural cauſes, that the ſea, divided into two parts, gave a free paſſage to the Iſraelites; the waters being a wall to them on their right hand, and on their left: verſe 22. the pillar of cloud conducting them, and the ſame waters, which, obedient to the word of God, had opened to give a paſſage to his people, equally obedient to his command of death, overwhelmed the enemies of Iſrael in the waves of deſtruction. Thus we ſee the redemption of the Iſraelites from Egyptian bondage perfected, and their unmerciful perſecutors buried in one common ruin! Convinced of the truth of theſe ſtriking facts, we can want no further proof of the interpoſing providence, and irreſiſtible power of the Lord of the whole earth: and while we obſerve his ſignal and fatherly diſtinction of his people; his ſeparation of them from thoſe terrible evils which he inflicted on incorrigible ſinners; his attention to their cries, and his relief to all their neceſſities; we cannot fail to rejoice with full reſignation of heart, when we conſider ourſelves as the creatures and ſubjects of ſuch a God.

7 And

7 And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.

11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar-frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat.

16 This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the Lord hath said. To-morrow *is* the rest of the holy sabbath unto the Lord: bake *that* which ye will bake, *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the Lord: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 And Moses said, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

The Israelites murmur at Rephidim: God orders Moses to strike the rock at Horeb, from whence proceeds water: Amalek fights against Israel, and is conquered, while Moses holds up his hands: Moses builds a memorial of the victory.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim:

dim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? wherefore do ye tempt the Lord?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattle with thirſt?

4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

8 Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua (*d*), Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi.

16 For he ſaid, Becauſe the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

CHAP. XVIII.

Jethro bringeth to Moſes his wife and children; and adviſes him to conſtitute rulers over the people: Moſes follows his counſel; and Jethro departs into his own land.

WHEN Jethro, the prieſt of Midian, Moſes' father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord had brought Iſrael out of Egypt:

2 Then Jethro, Moſes' father-in-law, took Zipporah Moſes' wife, after he had ſent her back,

3 And her two ſons; of which the name of the one *was* Gerſhom (for he ſaid, I have been an alien in a ſtrange land:)

4 And the name of the other *was* Eliezer: (for the God of my father, *ſaid he, was* mine help, and delivered me from the ſword of Pharaoh.)

5 And Jethro, Moſes' father-in-law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God.

6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him, and they aſked each other of *their* welfare: and they came into the tent.

8 And Moſes told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Iſrael's ſake, *and* all the travel that had come upon them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced for all the goodneſs

(*d*) This is the firſt time mention is made of *Joſhua*, or *Jeſus*, who makes ſo diſtinguiſhed a figure in the ſubſequent part of the ſacred ſtory: He is often ſtiled *the ſervant of Moſes:* formed under the conduct of that great maſter, he is appointed general under his direction, and ordered to ſelect proper men to fight with Amalek; while Moſes propoſes to ſtand on the top of the hill, with the miraculous *rod* in his hand, in ſight of the warriors, to inſpire them with faith and courage; and to teach them, and all ſucceeding generations, that tho' all human power is weak, without the aid of GOD; yet, we ſhould not ſo rely on that aid, as to omit the uſe of all rational means. God bleſſes his people in the uſe of theſe: *Choſen men* were appointed to fight; but they *prevailed* only *while Moſes held up his hands*; ver. 11.

which

which the Lord had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the statutes of God and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do:

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens (*e*).

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

The Israelites come to mount Sinai in the third month: they are commanded to sanctify themselves: the Lord descends upon the mountain in the midst of thunders and lightnings, and talks with Moses.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myself.

(*e*) It is thought by some, that this constitution continued only during their peregrination in the wilderness; and so is different from the institution of those *seventy elders*, Numb. xi. 16. who were of God's own nomination; and continued to have their name, title and authority through all the changes of the Jewish state: but this tribunal of the seventy, being a peculiar jurisdiction, I do not see why the subordinate rule, here established, might not have continued, in a great measure, the same, when the people were settled in Canaan. It is plain that the Hebrew was a kind of military government; see Lowman on the Civil Government of the Hebrews, p. 78, &c. What we render *rulers of thousands*, is, properly, *princes*, or *commanders*; possibly our old Saxon constitution of sheriffs in counties, hundreds, or centgraves in hundreds, and deciners in decenaries, were formed upon the model here proposed; and as these were subordinate each to the other, so was it, most probably, with the Hebrews. Those causes, which could not be decided by the judge of ten, where brought before the judge of fifty, and so on; and those that were too hard for the first subordinate ruler, the ruler of thousands, were brought to Moses; *the hard causes they brought unto Moses*, ver. 26. We shall have occasion to speak more fully on the civil government of the Hebrews hereafter.

5 Now

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine.

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the Lord commanded him.

8 And all the people anſwered together, and ſaid, All that the Lord hath ſpoken, we will do. And Moſes returned the words of the people unto the Lord.

9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the Lord.

10 And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes,

11 And be ready againſt the third day: for the third day the Lord will come down in the ſight of all the people, upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death.

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount.

14 And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp trembled.

17 And Moſes brought forth the people out of the camp to meet with God; and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moſes *up* to the top of the mount, and Moſes went up.

21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the Lord, to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the Lord, ſanctify themſelves, leſt the Lord break forth upon them.

23 And Moſes ſaid unto the Lord, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the Lord, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

God delivers the law of the ten commandments: the people cannot ſuſtain the majeſty of God: Moſes enters the cloud: God directs an altar of earth to be raiſed to him.

AND God ſpake all theſe words (*f*), ſaying,

2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is*

(*f*) *Theſe words* refer to all which is ſpoken to the end of the ſeventeenth verſe; *i. e.* to the ten *words* or *commandments*, as Moſes calls them, Deut. iv. 13. which words God himſelf ſpoke from *the midſt of the fire*, Deut. v 22. on which account it is called *a fiery law*, Deut. xxxiii. 2. Theſe were the only *words* which God himſelf ſpoke to the people; the reſt were delivered to Moſes. See ver. 21, 22. compared with Deut. v. 22. and it is moſt probable, that, in this ſolemn intercourſe with the Deity, the heavenly hoſts which attended his divine preſence, miniſtred and mediated between the Lord and Moſes, as Moſes mediated between the Lord and the people: in which view, thoſe paſſages in the New Teſtament are eaſily explained, which ſpeak of the law as given by the *miniſtration of angels*: but, of theſe paſſages, we ſhall ſay more on Deut. xxxiii. 2. and, when we come to them, in their proper places. *God ſpake*, it is ſuppoſed by many, by the *miniſtration of angels*; and it is no uncommon mode of expreſſion, we know, in Scripture, to ſay God does that himſelf, which he does by his miniſters.

in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates:

11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.

18 And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking (*g*): and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

Laws concerning ſervants, man-ſlaughter, curſing of parents, retaliation, damage done by an ox, &c.

NOW theſe *are* the judgments which thou ſhalt ſet before them (*h*).

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

Divines have endeavoured to deduce from the ten commandments, all natural religion, and all the moral precepts of the Goſpel; in which, tho' perhaps they may have ſometimes carried their ſpeculations to too great a degree of refinement; yet, certainly, by juſt conſequences, the moſt important duties may be deduced from them: JESUS CHRIST, in his excellent ſermon on the mount, hath ſhewn us the way to do ſo. Secondly, Let it be obſerved, that although the precepts of the decalogue were given to the *Iſraelites* alone, and in a peculiar manner impoſed upon, and appropriated to them; theſe precepts, nevertheleſs, oblige all mankind, ſo far as they are a part of natural and eternal right; and all Chriſtians in particular, ſo far as they have been confirmed by the Goſpel.

(*g*) The moſt formidable agents in nature, *air*, *fire* and *light*, in their moſt dreadful exertions, attending the Divinity on this ſolemn occaſion: a retinue of glorious angels, bright as the livid flame, ſurrounded him: Deut. xxxiii. 2. all nature expreſſed the moſt extraordinary commotion at his preſence; and a ſound, like that of a trumpet, was ſent forth by his angelic miniſters, as the ſummons to appear before him. No circumſtances can be more truly awful, than theſe mentioned by the ſacred hiſtorian; as, perhaps, there never was ſo ſolemn and majeſtick a diſplay of the divine glory. See Pſal. lxviii. 8. Judg. v. 4, 5. and Deut. iv. 11.

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage, ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 And he that ſmiteth his father, or his mother, ſhall be ſurely put to death (*i*).

16 And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be thoroughly healed.

20 And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake.

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but

(*b*) The irregular and interrupted method in which the ſubſequent divine laws are delivered, is evident to every reader, as well as the frequent repetition. "What might induce Providence ſo to deliver them, ſay the authors of the Univerſal Hiſtory, is not eaſy to be gueſſed at; unleſs we ſuppoſe, that a more methodical manner would have ſavoured too much of human wiſdom. As to the ſo frequent repetition of them, the reader will find ſufficient occaſion for it, ſince it will appear by the ſequel, that neither that, nor the grievous puniſhments which befel the Iſraelites, almoſt upon every diſobedience, proved effectual to bend their ſtubborn necks, or cure them of their untractable diſpoſition. All that need be ſaid farther, concerning thoſe laws and ordinances is, that ſome related to the immediate worſhip of GOD; ſuch were the building of the tabernacle, with all its grand apparatus of utenſils for uſe and ornament; their ſacrifices of all ſorts; the conſecration of their prieſts and *Levites*; the holy oil to anoint them; their habit, office, privileges, revenue and the like; the feſtivals, offerings, tythes, vows, purifications, laws concerning clean and unclean things, diſeaſes, meats, &c. ſome of which are generally looked upon as typical; others, as topical, or confined to that climate; and others as political; but all of them, to appearance, calculated with a wiſe deſign of preſerving them both in their obedience to GOD, and from all intermixture with other nations; and from adopting any part of their religious worſhip into their own: all which were delivered at ſeveral times, and upon divers exigencies by GOD to *Moſes*, and by him committed to writing in the ſame order in which he received them." By *judgments* here, it is generally thought, are meant ſuch judicial, or political laws as reſpected the civil government, and the rights between man and man. It has been generally believed, that many of the moſt ancient and wiſeſt law-givers and ſtates have much availed themſelves from the Moſaic ſyſtem.

(*i*) Of ſo great importance is obedience to parents, that God was pleaſed not only to enjoin it by a poſitive law; but even to adjudge thoſe to death, who were notoriouſly defective in it. The reaſon of which ſeverity ſeems to be this,

that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

Laws concerning theft, damage, trespasses, fornication, witchcraft, first-fruits, &c.

IF a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be-shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him: *for* he shall make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his: the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing *it*:

this, that those must be extremely hardened in guilt, and of a most perverse disposition, who could not only disobey, but even *strike*, *abuse* and *revile* their parents. Ver. 17. Matt. xv. 4. Mark vii. 10. It is not, however, to be supposed, either that this power of life and death was vested in the parents, or that children were immediately to be dragged to capital punishment for the offence. Frequent chastisement and repeated admonitions were first to take place; which proving inefficacious, the judges and elders of the city were, upon the parent's accusation, to denounce the punishment. See Deut. xxi. 18, &c. It has been often observed, that Moses makes no provision for parricide; a crime so monstrous that he mentions it not, as supposing human nature incapable of it. Thus too the ancient Persians held, that no man ever put his father or mother to death; and that those, whom history brands with the name of parricides, must either have been spurious children, or foundlings. See Herodot. lib. i. cap. 138. Solon, and the law of the twelve tables, omit any mention of this crime for the same reasons; (see Plutarch's Life of Romulus) a crime which the Chinese hold in such detestation, that if it ever happens amongst them, they totally destroy the town or village, with all its inhabitants, in which it happened. Dr. Delaney's words are so remarkable upon the subject, that I cannot forbear producing them. "In *China*, if a father charges his son with any crime before a magistrate, there needs no other proof; he is immediately condemned. If a son should presume to mock a parent, or lay violent hands upon him, the whole country is alarmed, and the judgment reserved for the emperor himself; the magistrates of the place are turned out; and all the neighbourhood threatened, as having given countenance to so infernal a temper; which must be supposed to have discovered itself upon other occasions: it is impossible, they think, that it should have arrived to such a degree of villainy at once. The criminal, in these cases, is sentenced to be cut into ten thousand pieces, and afterwards burnt; his houses and land destroyed, and even the houses that stood near him, to remain as monuments of so detested a crime; or rather, that the remembrance of so abominable a villainy should be effaced from the earth. Nor are even their emperors, in all their height of power, exempted from the strictest discharge of duty and piety to their parents."

11 *Then*

11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And if it be ſtolen from him; he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 Thou ſhalt not ſuffer a witch to live (*k*).

19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed.

21 Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry;

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down:

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious.

28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

Laws reſpecting ſlander and falſe-witneſs; the poor; the ſabbath of the land; idolatry; the yearly feaſts. Bleſſings promiſed to obedience.

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgment:*

3 Neither ſhalt thou countenance a poor man in his cauſe.

4 If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive-yard.

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

(*k*) What is rendered *witch* here, is rendered *ſorcerer*, ch. vii. 11. where ſee an account of the word. In various paſſages of the law, ſome of which are pointed out in the margin, *inchantment*, *magic*, and *ſorcery*, with all their abominable and idolatrous rites, are forbidden: the reaſon of which, as well as of the ſevere prohibition in this place, is the pretended connection of ſuch ſort of perſons with demons and evil ſpirits; and their conſequent perverſion of all true religion, and right knowledge of God. In ſhort, this was one vile and certain fruit of idolatry, which was high-treaſon againſt heaven. It was an evil very common in the Pagan world, eſpecially in the eaſt, as well as among the Greeks; ſo as to have called for the attention of the wiſeſt legiſlature.

13 And

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out of Egypt: and none ſhall appear before me empty.

16 And the feaſt of harveſt, the firſt fruits of thy labours, which thou haſt ſown in thy field: and the feaſt of ingathering, *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the Lord God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

20 Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary untothine adverſaries.

23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 There ſhall nothing caſt their young, nor be barren in thy land; the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite, from before thee (*l*).

29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

Moſes writes the commandments of God, which he reads to the people; and ratifies the covenant of God with them, by the blood of victims: Moſes aſcends again into the mountain, and continues there with God forty days and forty nights.

AND he ſaid unto Moſes, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

2 And Moſes alone ſhall come near the Lord: but they ſhall not come nigh; neither ſhall the people go up with him.

3 And Moſes came and told the people all the words of the Lord, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words which the Lord hath ſaid, will we do.

4 And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the Lord.

6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

(*l*) See this fulfilled, Joſh. xxiv. 12. The author of the book of Wiſdom, ch. xii. 8. calls theſe *waſps*; *and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little.* The *hornet*, whoſe ſting is more venomous with us, than the *waſp*, in the hot eaſtern countries is far more venomous than in our colder climates: there it is often deadly: Pliny and Bochart have both remarked its pernicious and fatal nature; and the latter author, in his Hieroz. p. 534. produces many inſtances of nations who have been obliged to relinquiſh their country, by means of inſects apparently ſo contemptible as bees, waſps and hornets. The reader is by all means referred to his ingenious work.

7 And

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

9 Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel,

10 And they saw the God of Israel: and *there was* under his feet, as it were a paved work of sapphire-stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days, and forty nights.

CHAP. XXV.

The offerings of the tabernacle: the matter and form of the ark of the mercy-seat: the table of shew-bread: and the candlestick; all which were to be made after the pattern shewn to Moses in the mount.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats *hair*,

5 And rams skins dyed red, and badgers skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

8 And let them make me a sanctuary; that I may dwell amongst them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 And they shall make an ark *of* shittim-wood: two cubits and an half *shall* be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings: and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 Thou shalt also make a table *of* shittim-wood:

wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over-against it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

CHAP. XXVI.

Of the form, measure, and matter of the tabernacle.

MOreover, thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent, *of* rams skins dyed red, and a covering above *of* badgers skins.

15 And

15 And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouth-ward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north ſide, *there ſhall be* twenty boards,

21 And their forty ſockets *of* ſilver; two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets of ſilver, ſixteen ſockets; two ſockets under one board, and two ſockets under another board.

26 And thou ſhalt make bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle, for the two ſides weſt-ward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made:

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail the ark of the teſtimony: and the vail ſhall divide unto you between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over-againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide (*m*).

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

The altar of burnt-offering with its veſſels is deſcribed, together with the court of the tabernacle, and the oil for the candleſtick.

AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad; the altar ſhall be four-ſquare: and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of network of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as

(*m*) The *table and candleſtick*, food and light, were to be placed oppoſite each other; which have led ſome to think, that the word, *it*, ch. xxvii. 37. refers to table, *that they may give light over-againſt* it. From this deſcription of the tabernacle, into which no light could enter, the uſe of the candleſtick, which was lighted up every day, is manifeſt. The table, according to Ainſworth and others, being without the vail, ſignified, that the twelve tribes, repreſented by the twelve cakes upon the table, were ſhut out from the myſteries of the Goſpel, Hebr. ix. 8, 9, 10. x. 19. and xi. 39, 40. and, in reſpect of heaven itſelf, we all, in this life, are yet *without*, and enter in only by the *anchor of hope*, Heb. vi. 18, 19, 20. 1 Pet. i. 4, 5. 2 Cor. v. 1, 2, 3.

it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 And thou ſhalt make the court of the tabernacle: for the ſouth-ſide, ſouthward, *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars, and their fillets, *ſhall be of* ſilver.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty ſockets *of* braſs: the hooks of the pillars and their fillets *of* ſilver.

12 And *for* the breadth of the court on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits:* their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the Lord: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP. XXVIII.

Aaron and his ſons are ſet apart for the prieſt's office: the holy veſtments for the high-prieſt, and the common ones for the other prieſts, are deſcribed.

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And theſe *are* the garments which they ſhall make: a breaſt-plate and an ephod, and a robe, and a broidered coat, a mitre and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſt's office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the Lord, upon his two ſhoulders for a memorial.

13 And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 And thou ſhalt make the breaſt-plate of judgment, with cunning work; after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four-ſquare it ſhall be, *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their encloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names: *like* the engravings of a ſignet, every one with his name ſhall they be, according to the twelve tribes.

22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod underneath, towards the forepart thereof, over-againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

30 And thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim; and they ſhall be upon Aaron's heart, when he goeth in before the Lord (*n*): and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the Lord continually.

31 And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet, round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not.

36 And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it ſhall be.

38 And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord.

39 And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

40 And for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office.

42 And thou ſhalt make them linen breeches, to cover their nakedneſs: from the loins even unto the thighs they ſhall reach.

(*n*) *Urim* and *Thummim*, i. e. *lights* and *perfections*, are mentioned here, and in Levit. viii. 8. *as put into the breaſt-plate* of the high prieſt. As to their *form* and *ſubſtance*, it ſeems highly probable that they were no other than the *twelve precious ſtones* inſerted into the high-prieſt's breaſt-plate, ver. 17, &c. on which were engraven the names of the twelve tribes of Iſrael: therefore it is probable that the *Urim* and *Thummim*, and the *precious ſtones*, are only different names for the ſame thing. Mr. Locke, after many very learned men, delivers it as his opinion, that the words might be rendered, *thou ſhalt put therein ſtones that are ſhining and perfect*; and he quotes Joſephus, Anti. lib. iii. cap. 8. who maintains that the *Urim* and *Thummim*, were nothing elſe but the *precious ſtones* themſelves, in the high-prieſt's breaſt-plate: I would alſo obſerve, that the queſtion, *how*, or *in what manner* prophetic anſwers were delivered by *Urim* and *Thummim*, ſeems not altogether properly put; as there are no proofs that the *Urim* and *Thummim*, ſeparately conſidered, ever gave anſwers. The high-prieſt, wearing the *ephod*, received anſwers from God; and, ſo far as he could not receive anſwers without it, ſo far anſwers may be ſaid to have been given *by that ephod*, or *by the breaſt-plate* as a part for the whole.

43 And

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die. *It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

The sacrifice and ceremonies of consecrating the priest's: the continual burnt-offering.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them: and the priest's office shall be theirs, for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a sweet savour, an offering made by fire unto the Lord.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar, round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the Lord.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave-offering before the Lord.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the Lord: it *is* an offering made by fire unto the Lord.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the Lord: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration; *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And it shall be Aaron's and his sons by a statute for ever, from the children of Israel: for it *is* an heave-offering: and it shall be an heave-

heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the Lord.

29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things, wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar, ſhall be holy.

38 Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day, continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 And I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the Lord their God.

CHAP. XXX.

The altar of burnt incenſe is deſcribed: the ranſom of the half ſhekel is enjoined. The braſs laver, the holy anointing oil, and perfume, are directed to be made.

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof: (four-ſquare ſhall it be:) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the vail, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the Lord, throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the Lord.

11 And the Lord ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the

the Lord, when thou numbereſt them: that there be no plague amongſt them, when *thou* numbereſt them.

13 This they ſhall give, every one that paſſeth among them that are numbered, half a ſhekel after the ſhekel of the ſanctuary: (a ſhekel *is* twenty gerahs:) an half ſhekel *ſhall be* the offering of the Lord (*o*).

14 Every one, that paſſeth among them that are numbered from twenty years old and above, ſhall give an offering unto the Lord.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the Lord, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the Lord, to make an atonement for your ſouls.

17 And the Lord ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the Lord.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 Moreover the Lord ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an hin:

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſt's office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me, throughout your generations.

32 Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 And the Lord ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight:*

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the Lord.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

Bezaleel and Aholiab are called for the work of the tabernacle: God again enjoins the obſervation of the ſabbath: Moſes receives the two tables of ſtone.

AND the Lord ſpake unto Moſes, ſaying,

2 See, I have called by name, Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the Spirit of God, in wiſdom, and in underſtanding, and in

(*o*) According to Dr. Waterland, nearly *fourteen-pence*. This tax, every man was bound to pay, from 20 years and upwards, ver. 14. and neither more nor leſs was to be paid by rich or poor; ver. 15. evidently to ſignify, that *every ſoul* is equally valuable in the ſight of God, with whom there is no reſpect of perſons; and that the ranſom of one coſt the ſame price with the ranſom of the other. See, 1 Pet. i. 18—20. This *half ſhekel* is ſaid to be *after the ſhekel of the ſanctuary*, "ſays Mr. Locke, according to the ſtandard of the ſanctuary, as if one ſhould ſay, a ſhilling, according to the ſtandard of the Tower."

knowledge,

knowledge, and in all manner of workmanſhip,

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of ſervice, and the holy garments of Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,

11 And the anointing oil, and ſweet incenſe for the holy *place:* according to all that I have commanded thee, ſhall they do.

12 And the Lord ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that I *am* the Lord, that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six days may work be done; but in the ſeventh *is* the ſabbath of reſt, holy to the Lord: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever; for *in* ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

The children of Iſrael make a golden calf, which they worſhip: Moſes breaks the tables written by the finger of God: he deſtroys the calf, returns into the mount, and intercedes with God in behalf of the people.

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods, which ſhall go before us; for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons (*o*), and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To-morrow *is* a feaſt to the Lord.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people ſat down to eat and to drink, and roſe up to play.

7 And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay

(*o*) It is well known, that, in the eaſtern countries, the men wore theſe kind of ornaments as well as the women. See Judges viii. 24. They were, probably, part of the ſpoils which they had brought from Egypt, and which they now ſhamefully employ to the diſhonour of their God. It does not appear from hiſtory, how long time was employed in making this calf.

them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swaredst by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 And Moses turned, and went down from the mount: and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side, and on the other *were* they written.

16 And the tables *were* the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing, do I hear.

19 And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel to drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 And when Moses saw that the people *were* naked (*p*): (for Aaron had made them naked unto *their* shame, amongst their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate your selves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

(*p*) By this *nakedness* some expositors understand, not only their being divested of their virtue and piety, which was their ornament and defence, but also their being unarmed, dispersed up and down the plain at their sports; nay, and even guilty of acts of lewdness in the midst of their idolatrous mirth: but if such a nakedness had been implied, one would have conceived, that the same word would have been used here, as in Gen. iii. 7. where Adam's nakedness, or loss of his original virtue, is spoken of: a different word is here used, *pirà*, which signifies to *apostatise*, to break loose from the true religion and worship; a sense, which seems better adapted to this place, than that which our translation gives. Houbigant, however, gives another interpretation to the word; which, he says, signifies, *to be free from business*, to *hold a feast*: see ch. v. 4. and he gives also a different interpretation to the word we render *amongst their enemies*: we subjoin his translation of the verse; which he observes very justly, is an introduction to the slaughter by the Levites, mentioned in the next verse. *But Moses when he saw the people feasting*, (*for, by the command of Aaron, they held a feast*, ver. 5.) *and easy to be slain, if any one should fall upon them*; ver. 26, *stood in the gate of the camp, and said*, &c. The *gate of the camp* was the place where the courts of judgment were held; a custom, which seems derived from the patriarchal times; (Gen. xxiii. 10, 18. xxxiv. 20.) and was continued under the commonwealth of Israel; see Ruth iv. 1, 11. Deut. xvii. 5. See the Abbé Flury's history of the Israelites, ch. xxii.

CHAP.

CHAP. XXXIII.

The Lord refuseth to go with the people: Moses pitcheth the tabernacle without the camp: the Lord descends in a cloud, and speaks with Moses: Moses desires to see the glory of the Lord.

AND the Lord said unto Moses, Depart, *and* go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

CHAP. XXXIV.

The tables are renewed: Moses goes up into the mount, where the name of THE LORD is proclaimed: the Lord reneweth the covenant, and Moses descends again from the mountain.

AND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up to mount Sinai, as the Lord

Lord had commanded him, and took in his hand the two tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 And the Lord paſſed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion, and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us; (for it *is* a ſtiff-necked people;) and pardon our iniquity and our ſin, and take us for thine inheritance.

10 And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the Lord: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other god: for the Lord, whoſe name *is* Jealous, *is* a jealous God:

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 The feaſt of unleavened bread ſhalt thou keep. Seven days thou ſhalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine; and every firſtling among thy cattle, *whether* ox or ſheep, *that is male*.

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſtborn of thy ſons thou ſhalt redeem: and none ſhall appear before me empty.

21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

22 And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the year's end.

23 Thrice in the year ſhall all your men-children appear before the Lord God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God, thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of the paſſover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenor of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the Lord forty days, and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes' hand, when he came down from the mount,) that Moſes wiſt not that the ſkin of his face ſhone (*q*), while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone; and they were afraid to come nigh him.

(*q*) Moſes did not *know* that the divine glory communicated itſelf to his face, and cauſed it to *ſhine* or *irradiate*, while he converſed with God. The word rendered *ſhone*, is *keren*, which ſignifies, primarily, to *irradiate*, *ſhoot forth*, or *emit* rays of light; and ſo, to ſhoot forth as horns, whence it ſignifies *a horn*; and being rendered horned by the Vulgate, hath given riſe to that ſimple repreſentation of ignorant painters, who deſcribe Moſes, with two horns ſprouting out from his forehead. The true meaning is, that the divine glory irradiated the face of Moſes; from whence an extraordinary effulgence proceeded, ſo great as to terrify *Aaron and the children of Iſrael*, ver. 30. and to render it neceſſary for a *vail* to be put upon his face while he converſed with them; ver. 33—35.

31 And

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the Lord had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the Lord to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes' face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

CHAP. XXXV.

Moſes delivers the commands of God concerning the erection of the tabernacle: the people readily offer their free gifts: Bezaleel and Aholiab are appointed to the work.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the Lord hath commanded, that ye ſhould do them.

2 Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the Lord: whoſoever doth work therein, ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the Lord commanded, ſaying,

5 Take ye from amongſt you an offering unto the Lord: Whoſoever *is* of a willing heart, let him bring it, an offering of the Lord; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

7 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe hearted among you ſhall come, and make all that the Lord hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing-oil, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing; *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets; all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the Lord's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women, whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate;

28 And ſpice, and oil for the light, and for the anointing-oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the Lord, every man and woman, whoſe heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moſes.

30 And Moſes ſaid unto the children of Iſrael, See, the Lord hath called by name Bezaleel

leel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab the ſon Ahiſamach, of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver; *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

The offerings are delivered to the workmen: the liberality of the people is reſtrained.

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the Lord put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the Lord had put wiſdom; *even* every one whoſe heart ſtirred him up to come unto the work to do it:

3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wiſe men, that wrought all the work of the ſanctuary, came every man from his work which they made;

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work, which the Lord commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning-work made he them (*r*).

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: ſo it became one tabernacle.

14 And he made curtains *of* goats *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

20 And he made boards for the tabernacle *of* ſhittim-wood, ſtanding up.

(*r*) Houbigant renders this, *figuris opere textili intertextis*: for *cherub*, ſays he, in the Hebrew, is a genus, as *Caſtel*, after *Aben-Ezra*, ſhews us; and, before them, St. Jerom: and here it means, *figure* in general, and not *one cherubim*; for, it is not likely that one and the ſame cherubim was interwoven in the curtains, decorated with no variety. Monſieur Bergier, an ingenious and elegant writer, in a work which he has lately publiſhed, intitled, *Elemens primitifs des Langues*, obſerves, "that in Exodus, and the other places, where mention is made of the cherubims of the ark and temple, he thinks that *cherub* generally ſignifies an *image*, *ſtatue*, or *carving*, which ſometimes repreſents an human figure, ſometimes an animal, ſometimes both; and, therefore, to him it ſeems analogous to the Hebrew word *bakrob*, which ſignifies a *point*, or *edge*, and, conſequently, the *ſculptors chiſſel*; and alſo to the verb *carab*, which, in Syriac and Arabic, ſignifies *to labour*. I could eaſily ſhew, ſays he, that in all languages, the expreſſions to *carve*, to *engrave*, to *etch*, &c. are all analogous, and formed from ſynonimous roots. It ſhould be obſerved that our verb *graver*, *to etch*, has, for its root, *rav*, or *rab*; as *bakrob*, *carab*, *cherub*; like γεάφω, and *ſcribo*; and thus, that *cherubim*, may, in ſeveral places, be literally tranſlated, *engravings*, or *ſculptures*."

21 The

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board and two tenons, equally distant one from another. Thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south-side, south-ward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which* is toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle west-ward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring. Thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 And he made bars of shittim-wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 And he made an hanging for the tabernacle-door, *of* blue, and purple, and scarlet, and fine twined linen of needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAP. XXXVII.

The ark, the mercy-seat, the table of shew-bread, the golden candlestick, the altar of incense, the holy anointing oil, and the pure incense, are named.

AND Bezaleel made the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 And he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And

20 And in the candleſtick *were* four bowls like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; (*it was* four-ſquare;) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

The altar of burnt-offering, the laver of braſs, and the court of the tabernacle, are made; the ſum of the offerings for the tabernacle ſpecified.

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; (*it was* four-ſquare;) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the ſame: and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets, *were of* ſilver.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt-ſide eaſt-ward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits; their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets of the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver; and the overlaying of their chapiters *of* ſilver: and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

21 This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer, in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold

gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation, *was* an hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary (*s*):

26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The high-priest's garments are made; all the works, being finished, are brought by the artificers to Moses, who blesseth them.

AND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moses.

2 And he made the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires; to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 And he made the breast-plate *of* cunning-work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper. *They were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put

(*s*) It appears from the following verse, that 603,550 men were numbered; and, as so numbered, paid, *each man half a shekel*, which makes 301,775 shekels; i. e. (3000 *shekels* making a talent,) 100 talents and 1775 shekels; which, at the rate of 350l. to a talent of silver, and 2s. 4d. to a shekel of silver, amount to 35,207l. English; that is, in the whole, 185,207l. a very considerable sum! but one, which will by no means appear incredible, when it is remembered, that the ancestors of the Israelites, Abraham, &c. were possessed of very great riches, which, no doubt, they had improved before they left Egypt; but which, certainly, the spoils they brought out of Egypt, as well as those they gained from the Amalekites, must have augmented very much. Respecting this numbering of the people, see Numb. i. 46.

them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the forepart of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod, as the Lord commanded Moſes.

22 And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*; as the Lord commanded Moſes.

27 And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the Lord commanded Moſes.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre: as the Lord commanded Moſes.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins dyed red, and the covering of badgers ſkins, and the vail of the covering.

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door.

39 The brazen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to all that the Lord commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it, as the Lord had commanded, even ſo had they done it: and Moſes bleſſed them.

CHAP. XL.

God commands the tabernacle to be erected, and Aaron and his ſons to be ſanctified: Moſes obeys the command, and the glory of the Lord fills the tabernacle.

AND the Lord ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it; and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and ſhalt

ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generations.

16 Thus did Moſes: according to all that the Lord commanded him, ſo did he.

17 And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moſes.

20 And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark:

21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the Lord commanded Moſes.

22 And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it, before the Lord; as the Lord had commanded Moſes.

24 And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moſes.

26 And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt ſweet incenſe thereon; as the Lord commanded Moſes.

28 And he ſet up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moſes.

30 And he ſet the laver between the tent of the congregation, and the altar, and put water there, to waſh *withal*.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the Lord commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journies.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, thoughout all their journies.

(*t*) It ſhould rather be rendered, *then* the *cloud covered the tent*. The tabernacle being finiſhed, the Divine Preſence, (ſignified by this *glorious cloud*,) came to take poſſeſſion, as it were, of that houſe, which God had promiſed to inhabit, as the King and peculiar guardian of the Jewiſh nation: and accordingly, this glorious cloud became the director of all their motions; ver. 36. ſignifying to them not only *when* to travel, but alſo *which way* they were to ſteer their courſe; and this it continued to do all the while they were in the wilderneſs, till it brought them into the land of Canaan: "Whereby, ſays Dr. Beaumont, was figured the guidance and protection of the church by Chriſt, under the goſpel; as it is written, Iſai. iv. 5. *the Lord will create upon every dwelling-place of mount Sion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence.*"

The THIRD Book of MOSES, called

LEVITICUS.

CHAP. I.

Of the burnt-offerings of the herd, of the flocks, and of the fowls; and in what manner each were to be offered.

AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-ſacrifice (*u*) of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the Lord: and the prieſts, Aaron's ſons, ſhall bring the blood, and ſprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

6 And he ſhall ſlay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts, Aaron's ſons, ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

10 And if his offering *be* of the flocks, *namely*, of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar north-ward before the Lord: and the prieſts, Aaron's ſons, ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſts ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

14 And if the burnt-ſacrifice for his offering to the Lord *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

CHAP. II.

The meat-offering of flour with oil and incenſe, and of the firſt-fruits in the ear, is enjoined; ſalt is commanded to be offered with every oblation.

AND when any will offer a meat-offering unto the Lord, his offering ſhall be *of* fine flour (*x*); and he ſhall pour oil upon it, and put frankincenſe thereon.

(*u*) The *burnt-ſacrifice*, as being the principal, is mentioned firſt: It was wholly conſumed upon the altar, and therefore uſually called an *holocauſt* by the Greeks. There were four other ſorts of ſacrifices, *meat-offerings*, *peace-offerings*, *ſin-offerings*, and *treſpaſs-offerings*, mentioned in the ſubſequent chapters. The burnt-offering was the moſt important: it was made unto God every day by the children of Iſrael; Numb. xxviii. 3. and typified Chriſt's offering up his whole ſelf to make atonement, Heb. x. 5. wherefore it is ſaid *to make atonement*, and procure reconciliation, ver. 4. not upon its own account, but by faith in the blood of Chriſt: It repreſented, morally, the intire and unreſerved devotion of the offerer. See Rom. xii. 1. For a full view of the doctrine of ſacrifices, we refer to Dr. Outram's treatiſe *de ſacrificiis*; and to our notes on Exod. xii. 11. for the qualifications of this ſacrifice, *a male without blemiſh*. It is evident, from the two foregoing books, that ſacrifices were not now firſt inſtituted. What we render, *he ſhall offer it of his own voluntary will*, Dr. Waterland renders, *he ſhall offer it to find acceptance; at the door*, &c. and Houbigant, *ut faciat ſibi eum placabilem, that he may render the Lord placable to him*; which is agreeable to the LXX, and other ancient verſions.

(*x*) The words immediately following clearly ſhew, what is meant by this offering; and conſequently how ill it is rendered a *meat-offering*: *menchè*, ſignifies any offering or preſent made to God, as a means of appeaſing his wrath; and

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord.

3 And the remnant of the meat-offering *shall be* Aaron's and his sons: *it is* a thing most holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat-offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering, that is made of these things, unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire of a sweet savour unto the Lord.

10 And that which is left of the meat-offering, *shall be* Aaron's and his sons: *it is* a thing most holy of the offerings of the Lord made by fire.

11 No meat-offering which he shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the Lord.

CHAP. III.

The peace-offering is described, whether of the herd, or the flock.

AND if his oblation *be* a sacrifice of peace-offering (*y*), if he offer *it* of the herd, whether *it be* a male or female; he shall offer it without blemish before the Lord.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards;

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a sweet savour unto the Lord.

6 And if his offering for a sacrifice of peace-offering unto the Lord, be *of* the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof *and* the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards:

and it should certainly have been rendered here, either a *bread*, or *wheat-offering*; *donarium farreum*, Le Clerc renders it; and the French *gateau*. Having observed once for all, that these offerings and oblations referred to the oblation of Jesus Christ, we shall henceforth leave it to the reader to apply this general observation. See Dan. ix. 27. Dr. Waterland, all through this chapter reads *bread-offering* for *meat-offering*.

(*y*) So called, as eminently typifying the *peace* and reconciliation of God with man, through the death of *him* who is our *peace-maker*: for, it should be particularly observed, that of these sacrifices both God and man, priest and people, were to partake. See ch. vii. 11, and following verses. Rom. v. 10. 2 Cor. v. 18, 19. Dr. Beaumont observes, that the original signifies a *sacrifice* of *payments* or *pacifications*, whereby men returned to God confession and thanks for peace and prosperity; and for his performing of mercies and pacifications; and paid their vows. Compare Ps. lvi. 13. and Prov. vii. 14.

10 And

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.

12 And if his offering *be* a goat, then he ſhall offer it before the Lord.

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour: all the fat *is* the Lord's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

The ſin-offering of ignorance for the prieſt, the congregation, the ruler, and for one of the people, is enjoined.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 If the prieſt that is anointed do ſin according to the ſin of the people; then let him bring for his ſin which he hath ſinned a young bullock without blemiſh, unto the Lord for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the Lord; and ſhall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhull burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt.

13 And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ſhould not be done, and are guilty;

14 When the ſin which they have ſinned againſt it is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord.

16 And the prieſt that is anointed ſhall bring of the bullock's blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the Lord, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 When

22 When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of his altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh; for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

Of him who concealeth his knowledge when adjured; who toucheth an unclean thing; who maketh an oath or vow: of the treſpaſs-offering in ſacrilege, and in ſins of ignorance.

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it:* if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his (z) treſpaſs-offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle doves, or two young pigeons, unto the Lord; one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the

(z) The original word *aſhem*, *treſpaſs*, extends further than *chetau*, *ſin*; even to ſins againſt knowledge: but the preciſe difference between them is not eaſy to ſettle: we refer to Outram *de ſacrificiis*, as before. Dr. Beaumont obſerves, that "theſe *treſpaſs-offerings* were for ſins of leſs importance, as omiſſion of ſome duties, and not obſerving the legal waſhings and purifications, &c. whereas the *ſin-offerings* in chap. iv. were for greater offences, in doing of things forbidden of God: and therefore, theſe oblations for treſpaſſes of this kind were made leſs, if the ſinner were poor: ſee ver. 11. which, in the former, were never leſſened. See. ch. iv."

ſin-offering

sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it *is* a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat-offering.

14 And the Lord spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the Lord.

CHAP. VI.

The trespass-offering for sins knowingly committed: the offering at the consecration of the priest.

AND the Lord spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 And the Lord spake unto Moses, saying (*a*),

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering (*b*): (It *is* the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it;)

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay

(*a*) Here begins the 25th section of the law, according to the Jewish division; and the 6th chapter, according to Junius and Tremellius: an alteration, which, certainly, is very just, as the sacred writer here enters upon a new subject.

(*b*) The sacred writer, having finished what concerns the respective sacrifices of the people, now proceeds to direct the priests; and first, concerning that *burnt-offering*, or that morning and evening sacrifice, which was wholly consumed upon the perpetual fire of God's altar. Houbigant renders this clause as follows: *this shall be the law of the burnt-offering; the burnt offering shall be upon the fire of the altar all night, even to the morning*, &c. A translation which may be well justified, as there is no verb in the original, and as it is agreeable to the most ancient versions. We learn from Calmet, and the other writers on this subject, that the priests watched all night, and put the sacrifice upon

the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the Lord, before the altar.

15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the Lord.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them ſhall be holy.

19 And the Lord ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it ſhall be made with oil; *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer for a ſweet ſavour unto the Lord.

22 And the prieſt of his ſons that is anointed in his ſtead ſhall offer it: *It is* a ſtatute for ever unto the Lord, it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 And the Lord ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the Lord: it *is* moſt holy.

26 The prieſt that offereth it for ſin ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

CHAP. VII.

The law of the treſpaſs-offering, and of the peace-offerings: the fat and the blood are forbidden: the portion aſſigned to the prieſts.

LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith ſhall have *it*.

8 And the prieſt that offereth any man's burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſt's that offereth it.

10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the Lord.

upon the altar, not entire, but piece by piece, conſuming it by a ſlow and gentle fire: ſo that the ſacrifice was burning on the altar from the evening, when the Jewiſh day began, till the morning. Then ſucceeded the morning ſacrifice; which was, in like manner, kept conſuming till the time of the evening ſacrifice, unleſs there were other holocauſts to come after; then it was conſumed more quickly, in order to make room for theſe extraordinary burnt-offerings. When the ſin-offerings, or peace-offerings, were offered, the fat, and thoſe parts of them which were appropriated to the altar, were laid upon the daily ſacrifice, and conſumed with it.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the Lord; *and* it ſhall be the prieſt's that ſprinkleth the blood of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it ſhall bear his iniquity.

19 And the fleſh, that toucheth any unclean *thing*, ſhall not be eaten; it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the Lord, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which pertain unto the Lord, even that ſoul ſhall be cut off from his people.

22 And the Lord ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of itſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the Lord, even the ſoul that eateth *it* ſhall be cut off from his people.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 And the Lord ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the Lord, ſhall bring his oblation unto the Lord of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the Lord made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the Lord.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aaron's and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering, of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the Lord made by fire, in the day *when* he preſented them, to miniſter unto the Lord in the prieſt's office:

36 Which the Lord commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings;

38 Which the Lord commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the Lord, in the wilderneſs of Sinai.

CHAP. VIII.

Moſes conſecrateth Aaron and his ſons: their ſin-offering: their burnt-offering: the ram of conſecration: the place and time of their conſecration.

AND the Lord ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread;

3 And

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the Lord commanded him; and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, This *is* the thing which the Lord commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moſes.

10 And Moſes took the anointing oil, and anointed the tabernacle, and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to ſanctify him.

13 And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moſes.

14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the Lord commanded Moſes.

18 And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the Lord; as the Lord commanded Moſes.

22 And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aaron's hands, and upon his ſons hands, and waved them *for* a wave-offering before the Lord.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the Lord.

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the Lord: *for* of the ram of conſecration it was Moſes' part; as the Lord commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him; and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the

tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, ſo the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

CHAP. IX.

Aaron's offerings for himſelf and the people: the people are bleſſed, and fire comes forth from the Lord, and conſumes the offering.

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram, for peace-offerings, to ſacrifice before the Lord: and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near, and ſtood before the Lord.

6 And Moſes ſaid, This *is* the thing which the Lord commanded that ye ſhould do: and the glory of the Lord ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the Lord commanded Moſes.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering; and Aaron's ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat which *was* the ſin-offering for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aaron's ſons preſented unto him the blood, (which he ſprinkled upon the altar round about,)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved *for a* wave-offering before the Lord, as Moſes commanded.

22 And Aaron lifted up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offering.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering (*c*), and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

(*c*) In token of his acceptance, the LORD ſent forth from his preſence *a fire*, which *conſumed the burnt-offering, and its fat*; by which the evening ſacrifice is generally underſtood. Thus God gave a public atteſtation to the miniſtry of Aaron. In the ſame manner the place of worſhip was dedicated in the time of David; 1 Chron. xxi. 26. and ſo likewiſe the temple of Solomon, 2 Chron. vii. 1. Thus the authority of Elijah too, to reſtore the true religion, was juſtified. 1 Kings xviii. 38. See alſo Judges vi. 21. xiii. 23. and hence comes the expreſſion, *remember all his offering, and* accept his burnt-ſacrifice. Pſal. xx. 3. This ſacred fire, now ſent forth from God, and kindling that on the altar, was ordered (ch. vi. 12, 13.) to be kept always burning; and accordingly it is ſaid to have laſted till the

CHAP. X.

Nadab and Abihu offer ſtrange fire before the Lord, and are deſtroyed: the prieſts are forbidden wine when they ſerve at the tabernacle.

AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord and devoured them, and they died before the Lord (*d*).

3 Then Moſes ſaid unto Aaron, This *is it* that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel, the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes.

8 And the Lord ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them by the hand of Moſes.

12 And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due and thy ſons due of the ſacrifices of the Lord made by fire: for ſo I am commanded.

14 And the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean place; thou, and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for a* wave-offering before the Lord; and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the Lord hath commanded.

16 And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left alive, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering and their burnt-offering before the Lord; and ſuch things have befallen me: and *if* I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the Lord?

20 And when Moſes heard *that*, he was content.

CHAP. XI.

Of clean and unclean beaſts, fiſhes, birds and reptiles.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

the time of Solomon; when God ſent *fire* a-new from heaven to conſume the ſacrifices offered at the conſecration of the temple; and that again is ſaid to have continued till the Babyloniſh captivity. It was certainly a very ſolemn circumſtance to reflect, that their ſacrifices were conſumed by an uninterrupted continuation of the ſame celeſtial flame, which the prieſts, watching day and night for that purpoſe, fed with conſtant fuel.

(*d*) The crime of *Nadab* and *Abihu* is generally thought to have conſiſted in their kindling with a fire, different from that which burned continually on the altar of burnt-offerings, the incenſe, which their office of prieſt obliged them to offer up to God, every morning and evening, in *the holy place*. It was neceſſary that the profanation of ſo auguſt a ceremony ſhould be puniſhed after ſo exemplary a manner, as might ſerve for ever to deter all others from celebrating it unworthily for the future. *The crimes of perſons in eminent ſtations, and who are expoſed to the ſight of all the world, ſpread their contagion upon as many as are witneſſes of them.* Severity is the ſoul of a law; eſpecially when it

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine (*e*), though he divide the hoof, and be cloven-footed; yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they *are* unclean to you.

9 These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; they *shall be* an abomination unto you.

11 They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl.

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grashopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them, shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean;

it is notified to those who are obliged to submit to it: and indulgence is usually of a dangerous consequence; especially at the first enacting of any statute. One of the heralds of the gospel began his ministry with a clap of thunder: the first rays he shot from his eyes were mortal, and the death of two of his perfidious disciples was the seal of his apostleship. The stroke which deprived *Nadab* and *Abihu* of their lives, was sufficient, one would think, to make their father Aaron die with grief: and yet Moses obliged him to set bounds to his affliction. He prevented the excess of it by a *terrible* maxim; but such a one, as ought to be received with an entire submission by all those, who, like worthy disciples of the laws of GOD, love nothing more than *Him*. This maxim was, that order requires that God should be glorified, either by the obedience of those who live under his laws, or by the destruction of those who dare to oppugn them; and is the precise meaning of these words in ver. 3. *this is that which the Lord spake, saying,* I WILL BE SANCTIFIED IN THEM THAT COME NIGH ME.

(*e*) The aversion of the Jews to this animal, is universally known; which is generally considered as an emblem of impurity, but was most probably forbidden, chiefly on account of its tendency to breed the leprosy: hence the Jews had a proverb, that of ten measures of leprosy which descended into the world, the swine took nine to themselves.

The

whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack; whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing-ſeed which is to be ſown, it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat die; he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the Lord your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP XII.

The purification of a woman after childbirth: her offering.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and borne a man-child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 And when the days of her purifying are fulfilled, for a ſon, or for a daughter, ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the Lord, and make an atonement for her; and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath borne a male or female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the

The ſwine, ſays Dr. James, is the only animal in the creation ſubject to the leproſy, and alſo ſomething very like what we call the *king's evil*, called in Latin *ſcrophula*, from *ſcropha*, a *ſow*: as this diſeaſe is in Greek called χοιρας, from χοιρος, a *ſwine*. The *meaſles* is another contagious diſeaſe, with which this animal is often infected; inſomuch that it has paſſed into a proverb, as we learn from Juvenal, who calls it *porrigo*: in this diſtemper all the fleſhy parts are full of innumerable ſmall, round, white, hard ſubſtances, ſomewhat like hail-ſtones. Hence it muſt be plain to every reaſonable obſerver, that the fleſh of this beaſt, as an aliment, muſt be highly improper for a people ſo ſubject to leproſies, as the Jews appear to have been, and who were inhabitants of a warm climate, which renders every thing more inclinable to putrefaction; and abſtracting from theſe conſiderations, this animal's way of living is lazy and inactive; and the filth it continually feeds upon, plainly ſhews that its fleſh is full of viſcous and groſs juices, fit to produce humours, of the ſame nature, in thoſe who eat it.

other

other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP. XIII.

The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſy in men, and in garments.

AND the Lord ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.

3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh; it *is* a plague of leproſy (*f*): and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, *and* the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean.

7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him*: and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing;

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt.

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The fleſh alſo, in which, *even* in the ſkin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the boil.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

24 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning boil; and the prieſt ſhall pronounce him clean.

24 Or if there be *any* fleſh, in the ſkin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it: and behold,

(*f*) Commentators have been much divided in opinion, whether the leproſy was in itſelf a natural diſeaſe, or a judgment inflicted by God on the rebellious Jews. To me it appears evident that Moſes looked upon it by no means as a particular judgment, but as an ordinary diſtemper in that age generally known, and of a kind peculiar to that country; for there were undoubtedly ſeveral ſpecies of it, equally loathſome and offenſive. This diſtemper, ſo prevalent among the Jews, was, a few centuries ago, ſo common in Europe, that upwards of 15000 hoſpitals were erected for the reception of perſons afflicted with it, and probably half the ancient hoſpitals in England were built for lepers. At the five gates of Norwich were five hoſpitals of this kind; and ſo numerous were lepers in the 12th century, that by a decree of Pope Alexander III. A. D. 1179, they were empowered to erect churches for themſelves, and were to have none but leprous miniſters to officiate in them. If they went into other churches or among any clean people, a writ lay againſt them at common law, *de Leproſo amovendo*.

behold,

behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the ſkin; *and there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin:

33 He ſhall be ſhaven; but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor be in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes and be clean.

35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair: he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

47 The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen or of woollen: whether in a ſkin, or in any thing made of ſkin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague

plague be not ſpread; it *is* unclean: thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague:* thou ſhalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

The ſacrifices and ceremonies uſed in the purification of the leper: the ſigns of leproſy in an houſe: the purification of that houſe.

AND the Lord ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water.

6 As for the living bird, he ſhall take it and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs, without blemiſh, and one ewe-lamb of the firſt year without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the Lord, *at* the door of the tabernacle of the congregation.

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them for a wave-offering before the Lord.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſt's, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand.

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger ſeven times before the Lord.

17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs; and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour, mingled with oil, for a meat-offering, and a log of oil;

22 And two turtle doves, or two young pigeons, ſuch as he is able to get; and the one

one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the Lord.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the Lord.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger *ſome* of the oil that *is* in his left hand, ſeven times before Lord.

28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oil that *is* in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other *for* a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the Lord.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city, into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other mortar, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the mortar of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe ſhall waſh his clothes.

48 And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the

the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAP. XV.

Of uncleanness by issues, and their purifications.

AND the Lord spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that bareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, (and hath not rinsed his hands in water,) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them to the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the Lord, for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness: that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

The solemn yearly expiation for the high-priest, and for the people.

AND the Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died.

2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats (*g*), and present them before the Lord, at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer full *of* burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the vail.

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat east-ward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and

(*g*) The two goats made but one offering, and are so spoken of in the fifth verse, *two kids of the goats for a sin-offering*; in token of which they were both to be presented before the Lord; when lots were to be cast upon them, ver. 8. which was done in the following manner; the priest, placing the two goats, the one on his right hand, the other on his left, stood by the altar, and casting into an urn or box two lots of wood or metal, upon one of which were written the words, *for Jehovah*, and on the other, *for azazel:* he then shook the urn, and putting in both his hands, took up a lot in each, and let fall the right hand lot upon the goat which stood on his right hand, and the left hand lot upon the other; by which the fate of each was determined, according to the following verses.

of

of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send *him* away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all; *whether it be* one of your own country, or a stranger that sojourneth among you.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord.

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year. And he did as the Lord commanded Moses.

CHAP. XVII.

The children of Israel are commanded to offer all their sacrifices at the tabernacle: the eating of blood is prohibited; as also of that which dieth of itself or is torn by beasts.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the Lord hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the Lord.

6 And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring: this shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even

even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood: and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood that maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood; neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts*, (*whether it be* one of your own country, or a ſtranger,) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

The prohibited degrees of marriage: ſeveral acts of impurity are forbidden.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the Lord your God.

3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgments, and keep mine ordinances to walk therein: I *am* the Lord your God.

5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the Lord.

6 None of you ſhall approach to any that is near of kin to him (*b*), to uncover *their* nakedneſs: I *am* the Lord.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover; for their's *is* thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſons wife; thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs: *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs, beſides the other in her life-*time*.

19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbour's wife, to defile thyſelf with her.

(*b*) Improper and inceſtuous marriages, which were extremely common, not only amongſt the Egyptians and Canaanites, but other eaſtern idolaters, are here firſt prohibited. There were to be no marriages between thoſe near of kin: the Hebrew expreſſion is remarkable, *to any remainder of his fleſh*; i. e. to any relation ſo near him as to partake of his own blood. The word *ſhar*, in the Hebrew, denotes *conſanguinity*. Every near relation being, as it were, a remnant or remainder of the ſame fleſh and blood, of which we ourſelves conſiſt. In this ſenſe it is ſometimes joined with *beſher*, *fleſh*; as in this place, *none of you ſhall approach to any ſhar beſhri*, remainder *of his fleſh*; i. e. any one that *remaineth* of the ſame fleſh and blood with himſelf. Compare ch. xxv. 49. Sometimes it is joined with *keber*, *near nearly related*; as ch. xxi. 2. Numb. xxvii. 11. ſometimes with words expreſſive of *relation*, as verſes 12, 13. and ch. xx. 19. For the beſt comment on this chapter, we refer to Grotius de Jur. Bell. & Pacis, l. 2. c. 5.

21 And

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the Lord.

22 Thou ſhalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you; and the land is defiled:)

28 That the land ſpue not you out alſo when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the Lord your God.

CHAP. XIX.

A repetition of various laws; with the addition of ſome new ones.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the Lord your God *am* holy.

3 Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the Lord your God.

4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the Lord your God.

5 And if ye offer a ſacrifice of peace-offerings unto the Lord, ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord: and that ſoul ſhall be cut off from among his people.

9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God.

11 Ye ſhall not ſteal, neither deal falſely, neither lie one to another.

12 And ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of thy God: I *am* the Lord.

13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord.

15 Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 Thou ſhalt not go up and down *as* a talebearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord.

17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people; but thou ſhalt love thy neighbour as thyſelf: I *am* the Lord.

19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy cattle gender with diverſe kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 And whoſoever lieth carnally with a woman that *is* a bond-maid, betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the Lord, unto the door of the tabernacle of the congregation; *even* a ram for a treſpaſs-offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering before the Lord, for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him.

23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed:

cumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy, to praiſe the Lord *withal*.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the Lord your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the Lord.

29 Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

31 Regard not them that have familiar ſpirits; neither ſeek after wizards, to be defiled by them: I *am* the Lord your God.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you ſhall be unto you as one born amongſt you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the Lord your God.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the Lord.

CHAP. XX.

Of giving ſeed to Molech: of wizards: of curſing parents: of inceſtuous and unnatural mixtures, &c.

AND the Lord ſpake unto Moſes, ſaying,

2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people; becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not;

5 Then I will ſet my face againſt that man, and againſt his family; and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 Sanctify yourſelves therefore, and be ye holy: for I *am* the Lord your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you.

9 For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death: their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death: their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto; thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; ther blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs; he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs;

ness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from *other* people.

25 Ye shall therefore put difference between clean beasts and unclean: and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from *other* people, that ye should be mine.

27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood *shall be* upon them.

CHAP XXI.

Of the priests' mourning, marriages, and personal defects.

AND the Lord said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a whore (*i*), or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, *am* holy.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.

16 And the Lord spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any*

(*i*) The word rendered *whore*, *zené*, says Mr. Locke, though it is true, that it may signify *hostess*, yet that, both here, and Joshua, ii. 1. it signifies an *harlot*, may appear from the epistle to the Hebrews, ch. xi. 31. where Rahab is called ἡ πορνη, which, in the New Testament, always signifies *harlot*; and so likewise it is rendered by the LXX, the Syriac and Arabic versions; and that *zené*, does, in Hebrew, signify *harlot*, see Gen. xxxiv. 31. *Should he deal with our sister as with an harlot?* So, in many other places (and the present particularly) where the word *zené* is made use of, it can signify only such a woman as makes gain by the hire of her body. The word rendered *profane*, is commonly used in opposition to *holy*: and it is not improbable, that it may here signify such a woman, as had made herself truly profane by idolatrous prostitution. However, if this should not be the case, the two words may signify a *harlot professed*, or, one of ill fame: though from the *or* being omitted in the fourteenth verse, we may, perhaps, justly conclude, that the words are synonimous.

blemish,

blemiſh, let him not approach to offer the bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his Eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken;

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the Lord made by fire: he hath a blemiſh; he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the Lord do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

Concerning the uncleanneſs of the prieſts, and the perfection of the ſacrifices.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the Lord.

3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the Lord.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him;

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath;

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterwards eat of the holy things; becauſe it *is* his food.

8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the Lord.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the Lord do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant, ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat; but there ſhall no ſtranger eat thereof:

14 And if a man eat of the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the Lord;

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the Lord do ſanctify them.

17 And the Lord ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering;

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the Lord, to accompliſh *his* vow, or a free-will-offering in beeves, or ſheep, it ſhall be perfect, to be accepted; there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut; neither

ther ſhall ye make *any* offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord.

28 And *whether it be* cow or ewe, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up; ye ſhall leave none of it until the morrow: I *am* the Lord.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord.

32 Neither ſhall ye profane my holy name; but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAP. XXIII.

Of the ſabbath and the great annual feſtivals; the paſſover, penteceſt, feaſt of trumpets, day of atonement, and feaſt of tabernacles.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations; *even* theſe *are* my feaſts,

3 Six days ſhall work be done: but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the Lord in all your dwellings.

4 Theſe *are* the feaſts of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month at even *is* the Lord's paſſover.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened bread unto the Lord: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation; ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the Lord ſeven days: in the ſeventh day *is* an holy convocation; ye ſhall do no ſervile work *therein.*

9 And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt.

11 And he ſhall wave the ſheaf before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be a* ſtatute for ever throughout your generations, in all your dwellings.

15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days; and ye ſhall offer a new meat-offering unto the Lord.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour; they ſhall be baken with leaven; *they are* the firſt-fruits unto the Lord.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord.

19 Then ſhall ye ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein. It ſhall be* a ſtatute for ever in all your dwellings throughout your generations.

22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the Lord your God.

23 And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month,

month, ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the Lord.

26 And the Lord ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement: it ſhall be an holy convocation unto you; and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work. *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye celebrate your ſabbath.

33 And the Lord ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month, *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you; and ye ſhall offer an offering made by fire unto the Lord; it *is* a ſolemn aſſembly; *and* ye ſhall do no ſervile work *therein*.

37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the Lord.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days.

41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year. *It ſhall be* a ſtatute for ever in your generations: ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

Of the oil for the lamps: of the ſhew-bread: the blaſphemy of the ſon of Shelomith: the laws concerning blaſphemy and retaliation.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten, for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually. *It ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the Lord continually.

5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the Lord.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aaron's and his ſons; and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute.

10 And the ſon of an Iſraeliteſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael, ſtrove together in the camp (*k*);

(*k*) Saurin obſerves, that this perſon was the ſon of one of thoſe Egyptians, concerning whom Moſes tells us, that a great number of them went out with the Iſraelites from the land of Egypt. Exod. xii. 38. This man, who had married a woman of the tribe of Dan, named *Shelomith*, was, doubtleſs, a proſelyte. He had taught his ſon the inclination

11 And the Israelitish woman's son blasphemed the name *of the Lord*, and cursed: and they brought him unto Moses (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they put him in ward, that the mind of the Lord might be shewed them.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed, without the camp; and let all that heard *him*, lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the Lord*, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast, shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him;

20 Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the Lord your God.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as Lord commanded Moses.

CHAP. XXV.

Of the sabbatical year, and the year of jubilee: laws inculcating benevolence and compassion.

AND the Lord spake unto Moses, in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the

tion towards a crime, which, if we may give credit to Porphyry, was very common amongst the Egyptians, who were great blasphemers. They demanded favours of their gods, threatening to punish them if they refused to grant what they asked. That this was the vice of the heathens in general, and chiefly of their heroes, their authors furnish us with numberless examples. Moses does not inform us wherein consisted the blasphemy of this unhappy person. The same scruple, which always hinders men from committing crimes, frequently hinders our divine penman from relating the circumstances of those committed by others. The accounts which the Jews have given us of the controversy between Shelomith's son, and the man of Israel, are equally superstitious and absurd. Moses, with his usual conciseness, only tells us, that *striving with an Israelite*, this person *blasphemed the name of the Lord, and cursed*: this therefore, is all we are allowed to affirm of the matter. At this news, all the people were struck with horror: even Moses himself was at a loss how to behave: he found it necessary to secure the man, while he consulted God in a case which had never occurred, and upon which nothing had been yet decided. The remark respecting the words [*of the Lord*] being omitted in the Hebrew, and the consequences which are drawn, by the Jews especially, from it, are plainly of no importance, as those words are added in the sixteenth verse. The word *nekeb*, which we render *blaspheme*, signifies to *pierce*, or *wound*, in a metaphorical sense, as, with the tongue; and so to *blaspheme*, *curse*, &c. See Parkhurst. The malignity of this crime does not consist in any real injury which it does to God; for His throne is secure against all insults from the most audacious of his creatures: if all the curses which their hellish rage can invent, had their utmost accomplishment, His happiness would remain undisturbed: *Thy wickedness may hurt a man; but, let thy transgressions be multiplied, what doest thou unto him?*---But *blasphemy* is an indication of a mind mad with impiety; it strikes at the root of all religion, which is the basis of society, and which principally distinguishes men from brutes; and therefore crimes of this kind undoubtedly fall within the cognizance of the civil magistrate, who is the guardian of the peace and security of society.

jubilee

jubilee to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubilee unto you; and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee; it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand; ye ſhall not oppreſs one another.

15 According to the number of years after the jubilee thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the Lord your God.

18 Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 The land ſhall not be ſold for ever: for the land *is* mine; for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and himſelf be able to redeem it;

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold; *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations; it ſhall not go out in the jubilee.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubilee.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion, ſhall go out in the *year of* jubilee: for the houſes of the cities of the Levites are their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold; for it is their perpetual poſſeſſion.

35 And if thy brother be waxen poor, and fallen into decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of the jubilee.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you: of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families, that are with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtranger's family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's ſon may redeem him, or *any* that is nigh of kin unto him of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubilee: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubilee; *both* he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants; they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

CHAP. XXVI.

Idolatry forbidden: a bleſſing promiſed; a curſe denounced.

YE ſhall make you no idols, nor graven image; neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the Lord your God.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

3 If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God, and ye ſhall be my people.

13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate

hate you ſhall reign over you; and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 And if you walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number; and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me;

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images (*l*), and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt; becauſe it did not reſt in your ſabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

(*l*) Mr. Locke tranſlates the word *images*, by *temples dedicated to the fire*; which, ſays he, was a ſymbol of the ſun. The *carcaſes of the idols*, in all probability, mean the broken bodies of the images, which are called in contempt, *the carcaſes*: Le Clerc underſtands it of thoſe animals, which the Iſraelites worſhipped in imitation of the Egyptians: but the former expoſition is, perhaps, the beſt. The word is well rendered *trunces* by Houbigant; *the trunks of your idols*. Ezek. vi. 4, 5, 13. and Jerem. viii. 1, 2. will fully explain this paſſage. *Your ſanctuaries*, in the next verſe, either mean their idol temples, or the one true temple of their God; which conſiſting of various parts, is ſpoken of in the plural. See. ch. xxi. 23. The Samaritan, which Houbigant approves and follows, reads the word in the ſingular; *your ſanctuary*: and Houb. underſtands the paſſage as a prediction of the deſtruction of the temple, at the Babyloniſh captivity.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the Lord.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the Lord made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

CHAP. XXVII.

Concerning vows: no devoted thing may be redeemed: concerning the payment of tithes.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the Lord, by thy eſtimation.

3 And thy eſtimation ſhall be, of the male from twenty years old even unto ſixty years old; even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the Lord; all that *any man* giveth of ſuch unto the Lord, ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt, then it, and the exchange thereof ſhall be holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the Lord; then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 And when a man ſhall ſanctify his houſe *to be* holy unto the Lord, then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the Lord *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an omer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubilee, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubilee, then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubilee; and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field will in any wiſe redeem it, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man, it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, ſhall be holy unto the Lord, as a field devoted: the poſſeſſion thereof ſhall be the prieſt's.

22 And if *a man* ſanctify unto the Lord a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubilee: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the Lord.

24 In the year of the jubilee, the field ſhall return unto him of whom it was bought; *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel.

26 Only the firſtling of the beaſts, which ſhould be the Lord's firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the Lord's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 Notwithſtanding, no devoted thing that a man ſhall devote unto the Lord, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the Lord.

29 None devoted, which ſhall be devoted of men,

men, shall be redeemed; *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod; the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof shall be holy; it shall be redeemed.

34 These *are* the commandments which the Lord commanded Moses, for the children of Israel, in mount Sinai.

The FOURTH Book of MOSES, called NUMBERS.

CHAP. I.

The twelve tribes are numbered, from twenty years old and upwards: the Levites are exempted, as being appointed to the service of the tabernacle.

AND the Lord spake unto Moses in the wilderness of Sinai (*m*), in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names; every male by their poll,

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward; all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand, and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of

(*m*) The Israelites had now left Egypt about thirteen months, and had resided near mount Sinai almost a year, (compare Exod. xix. 1. with this verse) receiving all the foregoing laws and injunctions before they left this place. The Almighty orders a general muster to be made, and an exact poll to be taken of all the Israelitish men, from twenty years old and upward, the Levites excepted; and a careful distinction to be observed in the tribes, families, and households; for these reasons: first, That every one might know, and deliver to his posterity, a clear account

their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward; all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand, six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward; all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward; all that were able to go forth to war in Israel;

from what tribe he descended, and to what family he belonged: 2dly, That the Israelites might see how fully He had made good his promise to Abraham, of multiplying his seed: 3dly, That they might know what strength they had for war, in case of any attack from their enemies: 4thly, That they might better dispose of their camp about the tabernacle, now that it was erected, and march more regularly when they removed from mount Sinai: and 5thly, That hereby the genealogy of the Messiah, who was to be born of this nation, might be fully ascertained. It appears from Exod. xl. 17. that the tabernacle was erected on the first day of the first month of the second year after their coming out of Egypt; and, as this muster was to be taken on the first day of the second month of the same year, it appears, that what is related in the foregoing book, must have passed in the space of that *first* month.

46 Even

46 Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

CHAP. II.

The order of the tribes in their tents.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east-side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thousand and four-score thousand and six thousand and four hundred, throughout their armies: These shall first set forth.

10 On the south-side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west-side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand, and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thousand and eight thousand and an hundred, throughout their armies:

armies: and they shall go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north-side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost, with their standards.

32 These *are* those which were numbered of the children of Israel, by the house of their fathers; all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

The separation and service of the tribe of Levi; who are numbered; as well as the first-born; in whose stead they are appointed to minister at the tabernacle.

THESE also *are* the generations of Aaron and Moses, in the day *that* the Lord spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nabab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai; and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the first-born *are* mine; *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the Lord.

14 And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouth-ward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

32 And Eleazer, the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail; *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

36 And *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh ſhall be put to death.

39 All that were numbered of the Levites, which Moſes and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand.

40 And the Lord ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me (I *am* the Lord) inſtead of all the firſt-born among the children of Iſrael; and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbered as the Lord commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbered of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites inſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites inſtead of their cattle; and the Levites ſhall be mine: I *am* the Lord.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* the ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the Lord, as the Lord commanded Moſes.

CHAP. IV.

The Levites are numbered from thirty to fifty years old, and their ſervice is appointed.

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From

3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 And when the camp ſetteth forward, Aaron ſhall come, and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it;

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward: after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. These *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 And to the office of Eleazar, the ſon of Aaron the prieſt, *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers, by their families:

23 From thirty years old and upward, until fifty years old, ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar, the ſon of Aaron the prieſt.

29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward, even unto fifty years old, ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and

and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar, the ſon of Aaron the prieſt.

34 And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites, after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work, in the tabernacle of the congregation:

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the Lord by the hand of Moſes.

38 And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbered of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation; whom Moſes and Aaron did number, according to the commandment of the Lord.

42 And thoſe that were numbered of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered, according to the word of the Lord, by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbered of them, were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the Lord, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the Lord commanded Moſes.

CHAP. V.

The leprous and unclean are commanded to be put out of the camp: reſtitution is enjoined: the trial of jealouſy.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead.

3 Both male and female ſhall ye put out; without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.

5 And the Lord ſpake unto Moſes, ſaying,

6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;

7 Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

10 And every man's hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.

11 And the Lord ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife go aſide (*n*), and commit a treſpaſs againſt him,

(*n*) This, ſays Calmet, is one of the moſt ſingular of the laws of Moſes; and one which ſtrongly marks out the groſſneſs and obduracy of the Iſraelites. A huſband, who had juſt ſuſpicions of the fidelity of his wife, though he could

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband; be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man hath lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water.

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink water.

27 And when he hath made her to drink the water, then it shall come to pass, if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

The law of the Nazarites: the form of blessing the people.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite (*o*), to separate *themselves* unto the Lord:

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes, or dried,

could bring no sufficient proof of it before the judges, might recur to the means which this law allowed, to cure himself of his suspicion; and God by a continual miracle, was engaged, as it were, to discover the innocence, or the crime, of her who was suspected. The rabbis speak of various ceremonies attached to this law, which are not spoken of by Moses. We refer, therefore, those who are curious upon the subject, to Calmet. The *spirit of jealousy* is, according to the Hebrew idiom, the *affection* or *passion* of jealousy. Adultery, if proved, was punished with death. Levit. xx. 10. and this trial of jealousy was allowed by God, to diminish the number of divorces, which God tolerated amongst the Jews, to controul the fierce and violent temper of the Israelites; who, otherwise, might be carried by their suspicions to the most fatal extremities against their wives. The words, *with the manner*, at the end of the next verse, are wholly supernumerary.

(*o*) That is, *Shall bind himself out, by taking the vow of Nazarite, to be set apart to the Lord.* The word *Nazarite* signifies *separated*; because those who came under this vow, separated themselves from the use of certain things specified

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the huſk.

5 All the days of the vow of his ſeparation, there ſhall no razor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the Lord, he ſhall be holy: *and* ſhall let the locks of the hair of his head grow.

6 All the days that he ſeparateth *himſelf* unto the Lord, he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother; for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation he *is* holy unto the Lord.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing; on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead; and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the Lord the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the Lord, one he-lamb of the firſt year without blemiſh, for a burnt-offering; and one ewe-lamb of the firſt year without blemiſh, for a ſin-offering; and one ram without blemiſh, for peace-offerings.

15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the Lord, and ſhall offer his ſin-offering, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the Lord, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them *for* a wave-offering before the Lord; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 And the Lord ſpake unto Moſes, ſaying,

23 Speak unto Aaron and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The Lord bleſs thee, and keep thee:

25 The Lord make his face ſhine upon thee, and be gracious unto thee:

26 The Lord lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

The offerings of the princes of the twelve tribes: the Lord ſpeaketh to Moſes from the mercy-ſeat.

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbered) offered:

3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen;

fied in the following verſes, and dedicated themſelves peculiarly to the ſervice of the Lord. Either man or woman might take this vow, provided the latter was at her own diſpoſal, and not under the power of parent or huſband, who might annul the vow. See chap. xxx. 4, 5. From the mode of expreſſion, *when either man or woman*, it appears that this kind of vow had been in uſe before Moſes's time, and was not now firſt inſtituted; which is another proof of an opinion we have frequently advanced, that the greater part of the laws of Moſes had been in uſe from the earlieſt ages, and were now only reduced to a regular and written digeſt.

a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar, the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was that* they ſhould bear upon their ſhoulders.

10 And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord ſaid unto Moſes, They ſhall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the firſt day, was Nahſhon, the ſon of Amminadab, of the tribe of Judah.

13 And his offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering.

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt-year. This *was* the offering of Nahſhon, the ſon of Amminadab.

18 On the ſecond day Nethaneel, the ſon of Zuar, prince of Iſſachar, did offer.

19 He offered for his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel, the ſon of Zuar.

24 On the third day Eliab, the ſon of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab, the ſon of Helon.

30 On the fourth day Elizur, the ſon of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur, the ſon of Shedeur.

36 On the fifth day Shelumiel, the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel, the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph, the ſon of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl

bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph, the ſon of Deuel.

48 On the ſeventh day Eliſhama, the ſon of Ammihud, prince of the children of Ephraim, *offered.*

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama, the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel, the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel, the ſon of Pedahzur.

60 On the ninth day, Abidan, the ſon of Gideoni, prince of the children of Benjamin, *offered.*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan, the ſon of Gideoni.

66 On the tenth day Ahiezer, the ſon of Ammiſhaddai, prince of the children of Dan, *offered.*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer, the ſon of Ammiſhaddai.

72 On the eleventh day Pagiel, the ſon of Ocran, prince of the children of Aſher, *offered.*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel, the ſon of Ocran.

78 On the twelfth day Ahira, the ſon of Enan, prince of the children of Naphtali, *offered.*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira, the ſon of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael:

rael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for a ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims; and he ſpake unto him.

CHAP. VIII.

Of lighting the lamps: of conſecrating the Levites; and of the age and time of their ſervice.

AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof over againſt the candleſtick; as the Lord commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had ſhewed Moſes, ſo he made the candleſtick.

5 And the Lord ſpake unto Moſes, ſaying,
6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil; and another young bullock ſhalt thou take for a ſin-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together.

10 And thou ſhalt bring the Levites before the Lord; and the children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall offer the Levites before the Lord, *for* an offering of the children of Iſrael; that they may execute the ſervice of the Lord.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering, unto the Lord, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the Lord.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael when the children of Iſrael come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the Lord commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron, and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo did they unto them.

23 And the Lord ſpake unto Moſes, ſaying,
24 This *is it* that *belongeth* unto the Levites: from

from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

The observation of the passover is enjoined: the motion of the camp of Israel is directed by the cloud.

AND the Lord spake unto Moses, in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the Lord.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover; even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 And on the day that the tabernacle was reared up (*p*), the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And *so* it was when the cloud abode from

(*p*) Being now come to the Decampment of the Israelites from mount Sinai, it was natural for Moses to mention by what direction these decampments were made; and we find it repeated no less than three times in the compass of these few verses, that it was at the commandment of the Lord, signified by the cloud of glory, that they moved or rested. Maimonides says, that the reason for Moses' being so particular in repeating so often this circumstance of their marching and resting at the commandment of God, was to confute the opinion of the Arabians and others, who imagined the reason of the Israelites' staying so long in the wilderness, was because they had lost their way: which, he observes, was a very idle conceit; since the way from mount Horeb to Kadesh Barnea, on the borders of Canaan, was a known, beaten road, and not above eleven days journey; so that it was hardly possible for them to miss it, far less to wander in a bewildered condition for forty years.

even

even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

CHAP. X.

Of the silver trumpets, and their use: in what order the camps of the Israelites were to move: Moses requests Hobab to accompany them: the prayer of Moses upon the moving and resting of the ark.

AND the Lord spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south-side, shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow; but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.

11 And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, according to the commandment of the Lord by the hand of Moses.

14 In the first *place* went the standard of the camp of the children of Judah, according to their armies: and over his host *was* Nahshon, the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel, the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab, the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 And the standard of the camp of Reuben set forward, according to their armies: and over his host *was* Elizur, the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel, the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph, the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary; and *the other* did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama, the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel, the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan, the son of Gideoni.

25 And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer, the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel, the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira, the son of Enan.

28 Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of Raguel

Raguel the Midianite (*q*), Moſes' father-in-law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to ſearch out a reſting-place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered; and let them that hate thee flee before thee.

36 And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael.

CHAP. XI.

The fire of the Lord conſumes part of the camp: the manna is loathed: ſeventy elders are appointed to aſſiſt Moſes: quails are given in wrath; and many of the people are ſlain.

AND *when* the people complained, it diſpleaſed the Lord: and the Lord heard *it*; and his anger was kindled; and the fire of the Lord burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp.

2 And the people cried unto Moſes; and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: becauſe the fire of the Lord burnt among them.

4 And the mix'd multitude that *was* among them fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our ſoul *is* dried away; *there is* nothing at all, beſides this manna, before our eyes.

7 (And the manna *was* as coriander-ſeed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.)

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly: Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them; that thou ſhouldeſt ſay unto me, Carry them in thy boſom (as the nurſing-father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 And the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee

(*q*) It has been thought by many, that Hobab was only another name for Jethro: See Exod. xviii. 27. But, upon a more exact ſurvey, I ſhould be rather inclined to believe, that Hobab was Jethro's ſon; who, after Jethro had left the Iſraelites, continued with his brother-in-law Moſes. Moſes preſſes him very cloſely ſtill to continue with Iſrael, becauſe they *were to encamp in the wilderneſs*, where he might be to them *inſtead of eyes*, ch. x. 31. by which Moſes doubtleſs meant, That he might be a *guide* to them in the difficult journies they had to take in the wilderneſs: ſee Job xxix. 15. Accordingly, every body at all acquainted with the *nature* of ſuch *deſarts* as Iſrael had to paſs through, muſt be ſenſible of the great importance of having ſome of the natives of that country for guides, who know where *water* is to be found, and can lead to places proper on that account for encampments. Without their help, travelling would be much more difficult in theſe deſarts, and indeed often fatal. The importance of having theſe Arabian guides, appears from ſuch a number of paſſages in books of travels, that every one, whoſe reading has turned this way, muſt have obſerved it.

there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thyſelf alone.

18 And ſay thou unto the people, Sanctify yourſelves againſt to-morrow, and ye ſhall eat fleſh (for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt:) therefore the Lord will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the Lord which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them;

23 And the Lord ſaid unto Moſes, Is the Lord's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 And Moſes went out, and told the people the words of the Lord, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them, (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered and ſaid, My lord, Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake; would God that all the Lord's people were prophets, *and* that the Lord would put his Spirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 And there went forth a wind from the Lord, and brought quails from the ſea, and let *them* fall by the camp, as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague (*r*).

34 And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

Miriam and Aaron's ſedition rebuked: Miriam is puniſhed with leproſy, and afterwards healed at the interceſſion of Moſes.

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And they ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us; And the Lord heard *it*.

3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth;)

4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the Lord will make

(*r*) It is remarkable that Moſes, to whom nothing appeared difficult after he had accepted the commiſſion of lawgiver to the people of God, loſt all courage as ſoon as this unhappy people fell into any great crime. The ſins of a nation are more terrible than the moſt invincible armies: Virtue and piety are the beſt bulwark for covering and defending it. There was perhaps, ſomething too impatient in the complaint of *Moſes*; ver. 11. nevertheleſs God took pity of his weakneſs, as well knowing that it had for its motive true zeal, and undiſſembled love: but the complaint of

myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the Lord was kindled againſt them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead, of whom the fleſh is half conſumed when he cometh out of his mother's womb.

13 And Moſes cried unto the Lord, ſaying, Heal her now, O God, I beſeech thee.

14 And the Lord ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days; let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

Twelve ſpies are ſent into Canaan; who, after forty days, return, and bring an evil report upon the land: Caleb ſtilleth the people.

AND the Lord ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes, by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea, the ſon of Nun, Jehoſhua.

17 And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is*, that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. (Now the time *was* the time of the firſt-ripe grapes.)

21 So they went up, and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak, *were*. (Now Hebron was built ſeven years before Zoan in Egypt.)

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol,

of the *Iſraelites* aroſe from far different cauſes: 'Tis true, their petition was granted; but the grant was puniſhment. How ſhould this inſtruct us to ſubmit all our deſires to the will of God!—We often know not what we aſk: and when we aſk improperly and impatiently, God frequently fulfils our deſires, and accompliſhes our wiſhes, to ſhew us in a little time, that this accompliſhment is the ſevereſt evil. The Chriſtian's beſt prayer at all times is, NOT MY WILL, BUT THINE BE DONE.

because of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched (*s*), unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* men of a great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

The children of Iſrael meditate a return into Egypt: God pronounces that all from twenty years old and upward ſhould die in the wilderneſs: The children of Iſrael repent; and, fighting againſt the Amalekites contrary to the will of God, are diſcomfited.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in the wilderneſs.

3 And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the Lord, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 And Moſes ſaid unto the Lord, Then the Egyptians ſhall hear *it*, for thou broughteſt up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people as one man, then the nations which have heard the fame of thee will ſpeak, ſaying,

16 Becauſe the Lord was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

(*s*) The *evil report* conſiſted of the particulars immediately following; they ſaid it was *a land which ate up the inhabitants thereof*; an expreſſion, which cannot mean, as ſome have ſuppoſed, that the country was unfertile, and apt to eat up and conſume its inhabitants by famine; for they had before confeſſed it to be a plentiful land, *flowing with milk and honey*. The two things, for which they ſeem deſirous to bring an evil report upon the land, are, the number, and the ſtrength of the inhabitants; and as their extraordinary ſtrength and ſize are ſpecified in the latter part of this verſe, and in the thirty-third; ſo I apprehend their number is expreſſed in the ſecond clauſe; *a land which*

17 And

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now.

20 And the Lord ſaid, I have pardoned, according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the Lord.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice;

23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me ſee it:

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land whereunto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites and the Canaanites dwelt in the valley:) To-morrow turn you, and get you into the wilderneſs, by the way of the Red ſea.

26 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured againſt me.

30 Doubtleſs, ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes, they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years; and ye ſhall know my breach of promiſe.

35 I the Lord have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the Lord.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the Lord hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the Lord? but it ſhall not proſper.

42 Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the Lord, and Moſes, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

eateth up the inhabitants thereof: "a land *eating up* or rather *meat* for its own inhabitants; that is, ſufficient only for the food and ſupport of the numerous and large inhabitants which throng it." This appears the moſt rational interpretation; for if we are to underſtand the phraſe of the land's eating up its inhabitants, in that ſenſe, in which, doubtleſs, it is ſometimes uſed in Scripture, (Lev. xxvi. 38. Ezek. xxxvi. 13, 14.) namely, of *conſuming* its inhabitants; there ſeems no reaſon why the people ſhould have been afraid to go up againſt the inhabitants of a land, which itſelf deſtroyed them.

CHAP.

CHAP. XV.

Of the meaſure and quantity of flour, oil, and wine to be offered: the ſabbath breaker ſtoned: fringes in the borders of the garments.

AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,
3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd, or of the flock:
4 Then ſhall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.
5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.
6 Or for a ram, thou ſhalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.
7 And for a drink-offering thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord:
8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the Lord.
9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.
10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord.
11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.
12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number.
13 All that are born of the country ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.
14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do.
15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the Lord.
16 One law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.
17 And the Lord ſpake unto Moſes, ſaying,
18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,
19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the Lord.
20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it.
21 Of the firſt of your dough ye ſhall give unto the Lord, an heave-offering in your generations.
22 And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes,
23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes*, and henceforward among your generations;
24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.
25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance.
26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.
27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering.
28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the Lord, to make an atonement for him; and it ſhall be forgiven him.
29 You ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.
30 But the ſoul that doeth *ought* preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.
31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 And

32 And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the Lord ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp (*t*).

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the Lord commanded Moſes.

37 And the Lord ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations; and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

CHAP. XVI.

The rebellion of Korah and his company: their puniſhment: all the congregation murmurs; of whom fourteen thouſand ſeven hundred are cut off by the Lord.

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan, and Abiram, the ſons of Eliab; and On the ſon of Peleth, ſons of Reuben, took *men*.

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the Lord *is* among them: wherefore then lift you up yourſelves above the congregation of the Lord?

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the Lord will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; Take you cenſers, Korah, and all his company:

7 And put fire therein, and put incenſe in them before the Lord to-morrow: and it ſhall be *that* the man whom the Lord doth chooſe, he *ſhall be* holy: *Ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren, the ſons of Levi, with thee, and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him?

12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering:

(*t*) Though Moſes very well knew, that thoſe who defiled the ſabbath, by doing any manner of ſervile work upon it, ſhould die; (Exod. xxxi. 14. xxxv. 2.) yet he doubted by what kind of death, and in what manner, the preſent offender was to ſuffer; whether by the immediate hand of heaven, or by ordinary puniſhment. Conſulting the Lord upon this, public ſtoning was appointed: accordingly, the offender was thus put to death; ver. 36. not on the ſabbath day, for that was unlawful; but ſoon after Moſes had received the anſwer from God. This man's crime was not that of merely gathering a few ſticks on the ſabbath-day; but certainly that of doing it in a preſumptuous manner, in open contempt of the law of the ſabbath, and of his authority, who had inſtituted that law. It is eaſy to ſee why the breach of the ſabbath was ſo ſeverely puniſhed amongſt the Jews: their religion principally depended upon the obſervance of it. Indeed all religion greatly depends upon the obſervance of it. As the ſabbath is regarded or neglected by nations or individuals, ſuch always will be found their religious character in general.

I have

I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 And the Lord spake unto Moses, and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh (*u*), shall one man sin, and wilt thou be wroth with all the congregation?

23 And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses arose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for *I have* not *done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

31 And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

36 And the Lord spake unto Moses, saying,

37 Speak unto Eleazer the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazer the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses.

41 But on the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

(*u*) *In whose hand is the soul or life of every living thing, and the breath of all flesh of man:* Job. xii. 10. Moses, with a beautiful propriety, gives God this title, in acknowledgment of his power to save or to destroy; because he had threatened that he would *consume* all Israel: besides, it implies a strong motive to urge the divine compassion: "O God! who, being the father and creator, both of the souls and bodies of men, hast therefore the power of preserving,

44 And the Lord ſpake unto Moſes, ſaying,
45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.
46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.
47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.
48 And he ſtood between the dead and the living, and the plague was ſtayed.
49 Now they that died in the plague were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.
50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

Aaron's rod brings forth bloſſoms and fruit in the tabernacle, and is ordered by God to be kept for a token againſt the rebels.

AND the Lord ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every man's name upon his rod.
3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.
4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.
5 And it ſhall come to paſs, *that* the man's rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.
6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.
7 And Moſes laid up the rods before the Lord, in the tabernacle of witneſs.
8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.
9 And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod.
10 And the Lord ſaid unto Moſes, Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.
11 And Moſes did *ſo:* as the Lord commanded him, ſo did he.
12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.
13 Whoſoever cometh any thing near unto the tabernacle of the Lord ſhall die. Shall we be conſumed with dying?

CHAP. XVIII.

The charge of the prieſts and Levites: their ſeveral portions.

AND the Lord ſaid unto Aaron, Thou and thy ſons, and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.
2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.
3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they nor you alſo die.
4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.
5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.
6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael:

ing, as well as of deſtroying them; deign to diſplay that power, by the exerciſe of mercy towards this people! Searcher of the ſouls which thou haſt created, thou knoweſt the authors of this ſedition, and perfectly diſtinguiſheſt them from thoſe, who have ſuffered themſelves to be drawn aſide by their weakneſs and credulity: have mercy upon theſe laſt! &c." When he ſays, *ſhall one man ſin?* he muſt be underſtood to ſpeak proverbially of the ſmall number concerned in this conſpiracy, compared with the immenſe multitude of all Iſrael. Some, however, ſuppoſe that he ſpeaks of one, as the principal or ring-leader; but, as more than one certainly had ſinned, the former interpretation appears beſt.

to you *they are* given *as* a gift for the Lord, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee ſhall keep your prieſt's office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſt's office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh ſhall be put to death.

8 And the Lord ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the Lord, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the Lord, ſhall be thine; every one that is clean in thine houſe ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the Lord, *whether it be* of men or of beaſts, ſhall be thine: nevertheleſs the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat, thou ſhalt not redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the Lord.

18 And the fleſh of them ſhall be thine, as the wave-breaſt, and as the right-ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the Lord, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever before the Lord (*x*), unto thee, and to thy ſeed with thee.

20 And the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 And behold, I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 And the Lord ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tithes which ye re-

(*x*) That is, a *perpetual covenant*, or one which ſhould laſt as long as that diſpenſation ſhould laſt. The reaſon of this mode of expreſſion ſeems to ariſe from the preſerving nature of ſalt; which, therefore, moſt probably, was held a ſymbol of friendſhip and fidelity. Hence the Greek proverb, ἁλα καὶ τραπεζαν μη παραβαινειν, *not to violate the ſalt and the table*; i. e. the laws of friendſhip and hoſpitality. It is moſt likely, that in all ſolemn covenants which were confirmed by ſacrifice, it was an ancient cuſtom to offer ſalt with the ſacrifice, to denote the faith and perpetuity of the covenant; ſo that, in this view, a *covenant of ſalt* will ſignify a covenant confirmed by ſacrifice. It is well known, that the heathens were careful alſo to offer ſalt with all their ſacrifices; a cuſtom, moſt probably, derived

ceive of the children of Iſrael: and ye ſhall give thereof the Lord's heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the Lord, of all the beſt thereof, *even* the hallowed part thereof out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation.

32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

Of the red heifer; her burning; the water of ſeparation, and the uſe of it for purifying the unclean.

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 He that toucheth the dead body of any man ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the Lord; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip it in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation ſhall waſh his clothes, and he that touch-

ved from the very beginning of the world, and the firſt ſacrifices which were offered. See Spencer, p. 760. and Calmet on the place. The Turks, to this very day, ſay of thoſe, who have entered into a vow of perpetual friendſhip, that they have eaten ſalt together. See Adag. Eraſmi, under the words *ſal* and *menſa*. Mr. Locke ſays, it is called a *covenant of ſalt*, becauſe covenants were eſtabliſhed by eating and drinking together, where ſalt was a neceſſary appendage.

eth the water of ſeparation ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth ſhall be unclean: and the ſoul that toucheth *it* ſhall be unclean until even.

CHAP. XX.

The death of Miriam: the water of Meribah: the king of Edom refuſes the Iſraelites a paſſage through his dominions: the death of Aaron upon mount Hor.

THEN came the children of Iſrael, *even* the whole congregation, into the deſart of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the Lord!

4 And why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 And the Lord ſpake unto Moſes, ſaying,

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the Lord, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lifted up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly: and the congregation drank, and their beaſts *alſo*.

12 And the Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them (*y*).

13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them.

14 And Moſes ſent Meſſengers from Kadeſh, unto the king of Edom: Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor.

23 And the Lord ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

(*y*) Various have been the enquiries in what the fault of Moſes and Aaron conſiſted, for which they are here excluded from the promiſed land: ſome imagine that their manner of ſpeaking to the people, *Hear ye rebels*, &c. was culpable; and that it is to this the Pſalmiſt refers, when he ſays of Moſes, That *he ſpake unadviſedly with his lips*, Pſ. cvi. 33. Others ſuppoſe that he expreſſed his diffidence and want of faith in God, not only by ſmiting the rock twice, but by ſmiting it at all, as God bade him only *ſpeak unto the rock*; ver. 8. and indeed, we find the rod ſome times made uſe of only as a ſign ſtretched out in view of the people. See Exod. ix. 23. His fault, however, ſeems rather to conſiſt in ſmiting the rock twice, which argued a mind impatient of delay, provoked, and ſeemingly doubtful

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:
26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.
27 And Moſes did as the Lord commanded: and they went up into mount Hor, in the ſight of all the congregation.
28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.
29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

The Iſraelites deſtroy the city of the Amorites: they murmur: are plagued with fiery ſerpents: and are healed by a brazen ſerpent: the kings Sihon and Og, are overcome.

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners.
2 And Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.
3 And the Lord hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah.
4 And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.
5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul loatheth this light bread.
6 And the Lord ſent fiery ſerpents among the people, and they bit the people, and much people of Iſrael died.
7 Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee: Pray unto the Lord that he take away the ſerpents from us: And Moſes prayed for the people.
8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole (z): and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.
9 And Moſes made a ſerpent of braſs, and put it upon a pole; and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.
10 And the children of Iſrael ſet forward, and pitched in Oboth.
11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.
12 From thence they removed, and pitched in the valley of Zared.
13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.
14 Wherefore it is ſaid in the book of the wars of the Lord, What he did in the Red ſea, and in the brooks of Arnon,
15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.
16 And from thence *they went* to Beer: that *is* the well whereof the Lord ſpake unto Moſes, Gather the people together, and I will give them water.
17 Then Iſrael ſang this ſong, Spring up, O well! ſing ye unto it:
18 The princes digged the well; the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:
19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:
20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.
21 And Iſrael ſent meſſengers unto Sihon, king of the Amorites, ſaying,

ful of God's anſwering his firſt ſign: God had commanded Moſes, ſay the authors of the Univerſal Hiſtory, to call for the water by only ſpeaking to the rock; but he, whether out of impatience at their loud murmurs, or out of diffidence of the promiſed ſupply, ſmote it twice with his rod, and uſed ſome indecent expreſſions, either to the rock or the people, for which he was excluded from ſetting his foot in the promiſed land. Aaron was likewiſe included in the ſame ſentence, as having doubtleſs ſhared in the fault. See Saurin's 62d Diſſert.

(z) The healing virtue, which accompanied the looking upon this image, was derived from God alone, who was pleaſed in this manner to diſplay his power, to make the Iſraelites ſenſible that theſe ſerpents were ſent by him; and that this ſeemingly weak method of cure might convince them, that they had no reaſon to fear any evil whatſoever, provided they made but God their friend, whoſe power could procure ſo eaſy a remedy in all emergencies. To the ſame purpoſe our Saviour, in curing the man born blind, put clay upon his eyes, to ſhew that the cure was extraordinary and ſupernatural. Here all interpreters obſerve a remarkable ſimilitude between the virtue of this brazen ſerpent, erected

22 Let me pass through thy land; we will not turn into the fields, or into the vine-yards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him and his sons, and all his people, until there was none left him alive; and they possessed his land.

CHAP. XXII.

Balak, king of Moab, sends for Balaam to curse the children of Israel: an angel meets Balaam in the way: God opens the mouth of Balaam's ass: Balak takes Balaam up into an high mountain, from whence he might see the camp of the children of Israel.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed, because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor (*a*), which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed (*b*).

7 And the elders of Moab and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again as the Lord shall speak unto me: And the princes of Moab abode with Balaam.

erected on a pole, and that of Christ's death, which is taken notice of by Christ himself. See John iii. 14. For, as no one could imagine that the bare sight of a serpent, imaged in brass, would cure the serpent's poison; so nothing is more true, however incredible it appeared at the time of the event, than that the most effectual means of propagating the Christian religion, and of drawing all nations to the faith and obedience of the Gospel, and consequently of saving those who were sincere in that profession, from the sting of death and power of the devil, *that old serpent*, (Rev. xii. 9. xx. 2.) was the lifting up of Christ upon the cross, and putting him to death. This interpretation sufficiently removes all the objections of Voltaire, and such enemies to the Old Testament, as pretend that Moses, by forming this brazen serpent, was himself an encourager of that idolatry which he so severely reprehends in others. There is no ground from the text to suppose that this brazen serpent was ever intended as an object of worship. See Voltaire on Toleration. The word which we render *pole* in this verse, signifies an *ensign* or *banner*; a sign erected with an intention that people may gather unto it. Isaiah v. 26. xlix. 22.

9 And

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak, the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them; thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 And Balak ſent yet again princes, more and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 And God's anger was kindled, becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.

24 But the angel of the Lord ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the Lord, ſhe thruſt herſelf unto the wall, and cruſhed Balaam's foot againſt the wall: and he ſmote her again.

26 And the angel of the Lord went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the Lord, ſhe fell down under Balaam: and Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the Lord opened the mouth of the aſs; and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince *I was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay (*c*).

31 Then the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from

(*a*) The tradition of the Jews in St. Jerome's time was, that Balaam was the deſcendant of Buz, the ſon of Nahor, Abraham's brother: Gen. xxii. 21. and that he was the ſame as Elihu, one of Job's friends, who is called *Buzite*, Job. xxxii. 2, 6. He dwelt at *Pethor*, a village of Meſopotamia, *which is by the river of the land of the children of his people*, i. e. which is near the *Euphrates*, commonly called *the river*; Gen. xv. 18. Joſh. xxiv. 2, 15. and muſt be meant here, as appears from Numb. xxiii. 7. compared with Deut. xxiii. 4.

(*b*) Though the deſcendants of Abraham, ſome ages after that patriarch, formed the only nation which God owned as his *peculiar people*; yet were there others of his true worſhippers throughout the world before the conqueſt of the promiſed land. His knowledge and his wiſdom was every where ſpread, when the diviſion of languages ſcattered the mad builders of Babel. Job and his friends dwelt in Arabia; Jethro, and his poſterity in the country of Midian, and the ſojourning of Abraham in Meſopotamia, the country of Balaam, had left evident marks of the divine Revelation, which revealed itſelf on ſome occaſions even to profeſſed idolaters; as was the caſe with Abimeleck and Nebuchadnezzar. Balaam, though, inhabiting an idolatrous country, appears to have been attach'd to the true wor-

ſhip

me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

CHAP. XXIII.

Balak offers ſacrifices according to the orders of Balaam; who, by the impulſe of God, propheſies in favour of the Iſraelites.

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and whatſoever he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon every altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the Lord hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him (*d*): lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his!

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

ſhip of God, enlightened with his divine knowledge, and honoured with the gift of prophecy; his reputation for which ſeems to have been Balak's reaſon for calling in his aſſiſtance, and for placing ſo much confidence in his pronouncing a curſe or a bleſſing on the Iſraelites, not conſidering that what he uttered was dictated by a ſuperior power, and by an irreſiſtible impulſe, which frequently obliged the prophets to ſpeak even againſt their own inclinations. Jeremiah had reſolved not to preach any longer, but yet was obliged to it by ſupernatural motions produced in him. See Jer. xx. 9.

(*c*) Innumerable objections have been made to this extraordinary paſſage of ſcripture, on account of this dumb creature being ſaid to ſpeak with an human voice; which certainly tho' againſt nature, is not more above the power of an Almighty agent, than any of thoſe miracles which were wrought in Egypt, or at the Red ſea, or afterwards in the wilderneſs. It is expreſly ſaid that *God opened the mouth of the aſs*; and no one who believes a God, can doubt of his having power to do this, and much more. The ends for which we may reaſonably ſuppoſe theſe extraordinary miracles were wrought, are, Firſt, to diſplay God's goodneſs toward even that infatuated prophet, in trying, by rational motives, to divert him from his ſelfiſh views, without infringing on his free-will. 2dly, To prepare the Moabitiſh meſſengers, and, by their means, thoſe who had ſent them on that hoſtile and fruitleſs errand, for the ſubſequent

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.
16 And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.
17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken?
18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:
19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?
20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.
21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the Lord his God *is* with him, and the ſhout of a king *is* among them.
22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.
23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!
24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.
25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.
26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do?
27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.
28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.
29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.
30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam continueth to foretel the proſperity of Iſrael, and the downfal of their enemies: he is diſmiſſed by Balak in diſgrace.

AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs.
2 And Balaam lifted up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes; and the ſpirit of God came upon him.
3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:
4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:
5 How goodly are thy tents, O Jacob! *and* thy tabernacles, O Iſrael!
6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beſide the waters.
7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters (*e*), and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.
8 God brought him forth out of Egypt; he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies: and ſhall break their bones, and pierce *them* through with his arrows.
9 He couched, he lay down as a lion, and as a great lion (*f*): who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.
10 And Balak's anger was kindled againſt Balaam, and he ſmote his hands together: and

quent and more ſenſible tokens God was going to give them, as well of his unalterable purpoſes in favour of the Iſraelites, as of the folly, impiety, and danger of attempting, by whatſoever means, to obſtruct them: in which view, nothing could be better calculated than the preſent miraculous tranſaction, wherein the Moabitiſh princes, who were preſent, muſt be well convinced, there could not poſſibly be any colluſion: the aſs could not have been made a party with its maſter, whoſe character and diſpoſition were ſuch as to render him very free from ſuſpicion on this head; ſo that the relation of ſo extraordinary an event, muſt have ſtruck the Moabites with peculiar apprehenſions.

(*d*) That is, from the top of the rocks on which he then ſtood: this, and the next expreſſion may relate not only to the preſent view he had of the camp of the Iſraelites, but to their future ſettlement in Canaan, wherein they were repreſented to the eye of his mind, as dwelling ſecurely under the protection of the Almighty. *The people ſhall dwell alone*, ſays he, i. e. ſeparated from other nations by peculiar laws, religion and manners; and how could Balaam, ſays Bp. Newton, upon a diſtant view only of the people, whom he had never ſeen or known before, have diſcovered the genius and manners, not only of the people then living, but of their poſterity to the lateſt generations? What renders it more extraordinary, is, the ſingularity of their character; that they ſhould differ from all the people in the world, and ſhould dwell by themſelves among the nations, without mixing and incorporating with any. The time too

Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but lo! the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house-full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, *and* I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations, but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites: and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place (*g*): and Balak also went his way.

CHAP. XXV.

The Israelites commit fornication with the women of Moab and Midian: they are punished by the Lord: the zeal of Phinehas.

AND Israel abode in Shittim; and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

when this is affirmed, increases the wonder, it being before the people were well known in the world; before their religion and government were established, and even before they had obtained a settlement any where. But yet, that the character was fully verified in the event, not only all history testifies, but we have even ocular demonstration at this day. The Jews, in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations, that they had little intercourse or communion with them.

(*e*) Very different are the interpretations given to this obscure passage; but the most natural translation should be understood thus, *waters shall flow from his buckets, and his seed shall be by many waters*; which seems to be a metaphorical expression for the great increase of Israel; for increase of posterity is represented in Scripture by the flowing out of waters. Isai. xlviii. 1. Prov. v. 15—18. a passage which seems clearly to explain this: *many waters* are put for *many people*, Jer. xlvii. 2. Rev. xvii. 5. and Isaiah xxxii. 20. the expression seems well to explain the latter clause, *his seed shall be*, &c. It may be proper just to observe, that Le Clerc would render it, *from his boughs the waters shall distil*;

10 And the Lord ſpake unto Moſes, ſaying,
11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.
12 Wherefore, ſay, Behold, I give unto him my covenant of peace.
13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.
14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri, the ſon of Salu, a prince of a chief houſe among the Simeonites.
15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.
16 And the Lord ſpake unto Moſes, ſaying,
17 Vex the Midianites, and ſmite them:
18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

The children of Iſrael are numbered in the plains of Moab: God commands the land of Canaan to be divided.

AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,
2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their father's houſe, all that are able to go to war in Iſrael.
3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan, *near* Jericho, ſaying,
4 *Take the ſum of the people*, from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.
5 Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:
6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.
7 Theſe *are* the families of the Reubenites: and they that were numbered of them, were forty and three thouſand and ſeven hundred and thirty.
8 And the ſons of Pallu; Eliab.
9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord:
10 And the earth opened her mouth, and ſwallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.
11 Notwithſtanding, the children of Korah died not.
12 The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:
13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.
15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
18 There *are* the families of the children of Gad, according to thoſe that were numbered of them, forty thouſand and five hundred.
19 The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.
20 And the ſons of Judah after their fami-

diſtil; and he underſtands the paſſage as expreſſive of the plenty and fertility of the country which the Hebrews ſhould poſſeſs. See Ezekiel xvii. 23. Dr. Lowth, in his elegant verſion, underſtands the paſſage in this laſt ſenſe.

Illi uda multo rore ſtillant germina, Fœtuſque alunt juges aquæ.

Agag was a common name of all the kings of the Amalekites, as was Pharaoh of Egypt, &c. and as the Amalekites at this time were the moſt flouriſhing and formidable people of the eaſt, it is ſuppoſed that Balaam foretels in theſe words, that the king of Iſrael ſhould be the greateſt of kings; for he knew none greater than Agag.

(*f*) This verſe as well as the 24th of the former chapter, refers to the intire victory which the Iſraelites ſhould obtain over their enemies, and to their perfect and quiet poſſeſſion of the land of Canaan. Naturaliſts inform us, that the lion never retires into any private place to ſleep; but, confident in his own courage, ſleeps all the night in an open place, as if he knew that nobody durſt attack him while he ſlept. See Scheuchzer, vol. iv. p. 31. Theſe paſſages, ſays Bp. Newton, are a manifeſt propheſy of the victory which the Iſraelites ſhould gain over their enemies, and particularly the Canaanites, and of their ſecure poſſeſſion and quiet enjoyment of the land afterwards, and parti-

lies were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them, *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher, according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 Of the sons of Naphtali after their fami-

cularly in the reigns of David and Solomon. It is remarkable too, that God hath here put into the mouth of Balaam much the same things which Jacob had before predicted of Judah, Gen. xlix. 9. and Isaac had predicted of Jacob. Gen. xxvii. 29. Such analogy and harmony there is between the prophecies of Scripture.

(*g*) That is, he set forward for Mesopotamia, after having given the prince that detestable counsel, of drawing the Israelites into some heinous offence against their God: assured that there was no possible way of getting an advantage over Israel, unless they could be first drawn into sin, that so a breach might be made between God and them. This was a kind of Machiavelian policy, shrewd and deep laid, but cursed and diabolical, and the project, in a great measure, succeeded.—Happy is the man whose mind is enlightened by God! but more happy the man whose heart that God purifies, and whom he inspires with sentiments of piety; without which the most sublime knowledge will only aggravate the miseries of those who have been so enlightened. *Incline mine heart, O Lord! unto thy testimonies, and not to covetousness.*

lies:

lies: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

55 Notwithstanding, the land shall be divided by lot (*b*): according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 And these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died when they offered strange fire before the Lord.

62 And those that were numbered of them, were twenty and three thousand, all males, from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

The daughters of Zelophehad sue for their father's inheritance: a law is established concerning inheritances. Moses is commanded to ascend into Mount Abarim, thence to see the land of Canaan, and by God's command, constitutes Joshua leader of the people.

THEN came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the Lord.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son,

(*b*) As the land was to be divided amongst the tribes, in proportion to their numbers, the question is, what occasion there was for dividing it likewise by lot? To which it is replied, that the lot seems to respect only the *quarter* the particular *coast* or *province*, in which every tribe was to be situated, but not the extent of land. For instance, it was first determined by lot, which of the twelve tribes was to inherit in the south, which in the north, and so on; then in that quarter where their lot fell, a larger or smaller portion of land was divided to them according to the goodness of the soil, and in proportion as they were more or less numerous. By this means all ground of quarrel among the several tribes was removed; and each acquiesced in his settlement, as allotted to him by God himself, to whom the appeal was made by lot. The same custom was observed by other nations in the division of vacant or conquered lands. Hence the word *lot* signifies *an inheritance* in Greek and Latin, as well as in Hebrew. Judg. i. 3. 1 Pet. v. 3. Ephes. i. 14, 18. Concerning this division of the land of Canaan, we shall see more when we come to Joshua.

then

then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.

12 And the Lord ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment (in the deſart of Zin, in the ſtrife of the congregation) to ſanctify me at the water before their eyes: that *is* the water of Meribah in Kadeſh, in the wilderneſs of Zin.

15 And Moſes ſpake unto the Lord, ſaying,

16 Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as ſheep which have no ſhepherd.

18 And the Lord ſaid unto Moſes, Take thee Joſhua, the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him;

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him (*i*), that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim, before the Lord: at his word ſhall they go out, and at his word they ſhall come in; *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the Lord commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moſes.

CHAP. XXVIII.

The laws concerning the burnt-offerings, ſabbath, paſſover, and firſt-fruits, are repeated.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot, day by day, *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the Lord *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the Lord.

9 And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering mingled with oil, for one ram.

13 And a ſeveral tenth-deal of flour mingled

(*i*) There is nothing for *ſome* in the Hebrew. It may be rendered, *and thou ſhalt give unto him of thine honour* or *glory*. Some of the rabbis have ſuppoſed that Moſes was here commanded to communicate to Joſhua ſome part of that *ſplendor* or *brightneſs*, wherewith his face ſhone when he returned from the mountain: but the paſſage is much better underſtood as importing, Thou ſhalt communicate ſome of thy authority to him at preſent, and make him thy aſſociate in the government. See 1 Chron. xxix. 23, 25. Dan. xi. 21. Mr. Locke explains it thus, "*ſome of thine honour*; i. e. he ſhall have the honour to receive directions from God by Urim and Thummim, for the conduct of the people. God will do him the honour to ſpeak to him by a third perſon, when, in caſes requiring it, he conſults him; but will not do him the honour to talk with him face to face, as he did to Moſes. See Levit. xxxiii. 9, 11."

with

with oil *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the Lord.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the Lord ſhall be offered, beſides the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the firſt month *is* the paſſover of the Lord.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the Lord: two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram,

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord: it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the Lord; two young bullocks, one ram, ſeven lambs of the firſt year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſide the continual burnt-offering, and his meat-offering, (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

The laws concerning the three ſolemnities of the ſeventh month, to be held on the firſt, tenth, and fourteenth days of the month.

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord; one young bullock, one ram, *and* ſeven lambs of the firſt year, without blemiſh:

3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you:

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.

8 But ye ſhall offer a burnt-offering unto the Lord *for* a ſweet ſavour; one young bullock, one ram, *and* ſeven lambs of the firſt year; they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And

15 And a several tenth-deal to each lamb of the fourteen lambs:
16 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.
17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year, without spot:
18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
19 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.
20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:
21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
22 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.
23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:
24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
25 And one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.
26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot:
27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
28 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.
29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:
30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
31 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.
32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:
33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
34 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.
35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*.
36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; one bullock, one ram, seven lambs of the first year, without blemish:
37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:
38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.
39 These *things* ye shall do unto the Lord in your set-feasts, beside your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.
40 And Moses told the children of Israel, according to all that the Lord commanded Moses.

CHAP. XXX.

Of the vows and oaths of men and women: how far it is in the power of a father to disannul the vow of an unmarried daughter, or of an husband to disannul that of a wife.

AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded:
2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word; he shall do according to all that proceedeth out of his mouth.
3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth;
4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.
5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.
6 And if she had at all an husband when she vowed,

vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*: then he shall bear her iniquity.

16 These *are* the statutes which the Lord commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

The Midianites by the command of God, are despoiled, Balaam and their five kings being slain. Moses is wroth with the officers, for sparing the women: the spoil is divided.

AND the Lord spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp of the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives, on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all the work of goats *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men

of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs, it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 And the Lord ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the Lord of the men of war, which went out to battle: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the Lord.

30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moſes and Eleazar the prieſt did as the Lord commanded Moſes.

32 And the booty, *being* the reſt of the prey which the men of war had caught (*k*), was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the Lord's tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the Lord's tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the Lord's tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand; of which the Lord's tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the Lord's heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes.

42 And of the children of Iſraels half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons;)

47 Even of the children of Iſrael's half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moſes.

48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

(*k*) It appears from hence, that Midian muſt have been an extremely populous and fertile country; for the ſum total of the divided booty was as in the following table, wherein the reader will ſee, at one view, what portion fell to the ſhare of the ſoldiers, the congregation, the Levites, and the LORD.

Sheep,	675,000	To the ſoldiers 337,500	To the Lord from the ſoldiers	675
		To the people 337,500	To the Levites from the people	6750
Beeves,	72,000	To the ſoldiers 36,000	To the Lord from the ſoldiers	72
		To the people 36,200	To the Levites from the people	700
Aſſes,	61,000	To the ſoldiers 30,000	To the Lord from the ſoldiers	61
		To the people 30,500	To the Levites from the people	610
Perſons,	32,000	To the ſoldiers 16,000	To the Lord from the ſoldiers	32
		To the people 16,000	To the Levites from the people	320

To this muſt be added what was neceſſarily ſpent for their ſubſiſtance during the war, and while they lay out of the camp, ver. 19: and from ver 30. it is plain that there were other kind of beaſts taken, beſides thoſe which are enumerated; amongſt which, moſt probably, there were camels and dromedaries, for which this country was very famous. See Iſai. lx. 6.

50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands and of hundreds, and brought it unto the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the Lord.

CHAP. XXXII.

The children of Reuben and Gad ſue for their inheritance in Gilead, on this ſide Jordan; who being reproved by Moſes, promiſe that they will paſs the Jordan, and fight with their brethren: upon which terms their petition is granted, and half the tribe of Manaſſeh is joined with them.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle:

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattle; and thy ſervants have cattle.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up into the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:

12 Save Caleb, the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation, that had done evil in the ſight of the Lord, was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we ourſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war,

21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies before him,

22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord.

23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead:

27 But thy ſervants will paſs over, every man armed

armed for war, before the Lord to battle, as my lord ſaith.

28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battle before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed, before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh, the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir, the ſon of Manaſſeh, went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

The two and forty journeys of the Iſraelites are recounted: God enjoins the intire deſtruction of the Canaanites.

THESE *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron (*l*).

2 And Moſes wrote their goings out according to their journeys, by the commandment of the Lord: and theſe *are* their journeys, according to their goings out.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand, in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-born, which the Lord had ſmitten among them: upon their gods alſo the Lord executed judgments.)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and en-

(*l*) As the journey of the Iſraelites, from their departure out of Egypt, to their arrival in Canaan, was a continued ſucceſſion of miracles, in which the interpoſition of Providence was moſt wonderfully diſplayed; God thought proper that Moſes ſhould tranſmit to poſterity a journal of their extraordinary travels. In executing which commiſſion, he here recapitulates the principal ſtages of this long journey, and ſets them all before the reader in one view, that they, who will take the pains to examine things, may be ſatisfied by what a train of miracles ſuch a multitude of people were fed, ſupported and defended for forty years, amidſt a barren and inhoſpitable deſart. Jer. xxix. 6. There is no event more memorable, and we may ſafely ſay, that after the hiſtory of the birth, life, death and reſurrection of Jeſus Chriſt, there is nothing which gives us higher ideas of the Divine Providence, of its care and dominion over ſecond cauſes, than this.

camped

camped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſart of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto Abel-ſhittim, in the plains of Moab.

50 And the Lord ſpake unto Moſes, in the plains of Moab, by Jordan, *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot, for an inheritance among your families; *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every man's *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

CHAP. XXXIV.

The borders of the land of Canaan are deſcribed; the princes of the tribes are named, who were to divide the land with Eleazar and Joſhua.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan

Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan, with the coasts thereof,)

3 Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea, east-ward.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea, ye shall point out for you mount Hor.

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth east-ward.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe:

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho, east-ward, toward the sun-rising.

16 And the Lord spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

The Lord commands forty-eight cities, out of the twelve tribes, to be given to the Levites; six whereof were to be cities of refuge to which the man-slayer might fly, till the death of the high-priest.

AND the Lord spake unto Moses in the plains of Moab, by Jordan, *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites *shall reach* from the wall of the city and outward, a thousand cubits round about.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* six cities for refuge, which ye shall appoint for the man-slayer that he may flee thither: and to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites

Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan;

11 Then ye ſhall appoint your cities, to be cities of refuge for you (*m*); that the ſlayer may flee thither which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he is a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm;

24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high-prieſt, which was anointed with the holy oil.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high-prieſt: but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land

(*m*) The cities of the Levites were appointed for this purpoſe, rather than any other, becauſe they were a kind of ſacred places, inhabited by ſacred perſons, and here men might ſpend their time better than in other places, being amongſt the miniſters of religion. Theſe *cities of refuge* were only for thoſe who *killed any perſons unawares*, ver. 11. i. e. *unwittingly*, or *ignorantly*, as it is in Deut. xix. 4, 5. and Joſh. xx. 3. See alſo ver. 22. following. *The avenger*, ver. 12. ſays Mr. Locke, means the next heir, or the next of kin. Maimonides juſtly obſerves, that this was a merciful proviſion, both for the man-ſlayer, that he might be preſerved, and for the avenger, that his blood might be cooled by the removal of the man-ſlayer out of his ſight. It appears from the twelfth verſe, that the city of refuge protected him who fled thither, ſo as that the right of the judges to bring the matter to a fair trial remained intire; *that the man-ſlayer die not, until he ſtand before the congregation in judgment.* The elders of the city of refuge inquired, whether the man-ſlayer ſhould be received or not, upon a ſummary hearing of the cauſe; Joſh. xx. 4. but they were not the proper judges, neither could they examine witneſſes; and therefore he was delivered, upon demand, to the court or ſenate of that city where the fact was committed, that he might be tried by them, whether he was guilty or no.

cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael (*n*).

CHAP. XXXVI.

A law is eſtabliſhed, that the daughters to whom the paternal inheritance deſcends, ſhall not marry out of their own tribes, leſt the poſſeſſions of the tribes ſhould be mixed.

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael;

2 And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments which the Lord commanded by the hand of Moſes, unto the children of Iſrael, in the plains of Moab, by Jordan, *near* Jericho.

The FIFTH Book of MOSES, called DEUTERONOMY.

CHAP. I.

Moſes, in the plains of Moab, briefly relates what had happened in the wilderneſs, as well to himſelf, as to the Iſraelites, from the time they left mount Horeb.

THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan, in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, unto Kadeſh-barnea.)

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of

no of wilful murder. That the paſſage ought to be thus interpreted, is plain from ver. 24, 25. where it is ſaid, if the congregation found him innocent, *he ſhould be reſtored to the city of his refuge*; which evidently ſuppoſes that he was *tried* in another place. They who would ſee more concerning the *cities of refuge*, will find a full account of them in the Univ. Hiſt. vol. iii. p. 92. and of the *aſyla* of the heathens, in Abbé Banier's Mythology, vol. i. book. 3. chap 8.

(*n*) This is often aſſigned as a reaſon why they ſhould put away all polluted perſons and things out of their camps; becauſe God dwelt in them; namely, by his peculiar preſence in the ſanctuary, which made this land be called *the Holy*

Iſrael, according unto all that the Lord had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei.

5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

6 The Lord our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf, alone:

10 The Lord your God hath multiplied you, and behold, you *are* this day as the ſtars of heaven for multitude.

11 (The Lord God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you.)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men, and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* God's: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 And when we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the Lord God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 And ye came near unto me, every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well; and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land which the Lord our God doth give us.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the Lord your God.

27 And ye murmured in your tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover, we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſs, where thou haſt ſeen how that the Lord thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

Holy Land. Maimonides eſteems idolatry, impurity, and murder, the three crimes which are ſaid in Scripture to *defile the land*, Lev. xviii. 24, 25. and he makes ſome excellent reflections upon the wiſdom of the divine laws againſt the latter. *More Nevo.* pars. iii. cap. 47. It is true of all crimes, that they defile the land, rendering it odious and unclean in the ſight of God and man; but it is more eſpecially true of murder, which is the higheſt of all injuries againſt human ſociety, and againſt God, in whoſe image man was created. In this, as well as in ſeveral other particulars, the Athenian laws agreed with thoſe of Moſes, in accounting the land defiled by blood; and therefore in the caſe of murder, it is appointed to undergo a purification.

32 Yet in this thing ye did not believe the Lord your God,

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the Lord heard the voice of your words, and was wroth, and ſware (*o*), ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh; he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the Lord.

37 Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua, the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children, which in that day had no knowledge between good and evil, they ſhall go in thither; and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord: we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord ſaid unto me, Say unto them, Go not up, neither fight: for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

Moſes relates to the Iſraelites how God commanded them to ſpare the Edomites, Moabites, and Ammonites; and how they conquered Sihon, king of the Amorites, and took his cities.

THEN we turned, and took our journey into the wilderneſs, by the way of the Red ſea, as the Lord ſpake unto me: and we compaſſed mount Seir many days.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you north-ward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren, the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle not with them; for I will not give you of their land, no not ſo much as a foot-breadth; becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the Lord thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the Lord thy God *hath been* with thee; thou haſt lacked nothing.

8 And when we paſſed by from our brethren, the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 And the Lord ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot, *for* a poſſeſſion.

10 The Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir beforetime, but the children of Eſau ſucceeded them when they had deſtroyed them from before

(*o*) Moſes makes God ſpeak in the manner of the kings of the earth, and that, to accommodate himſelf to the feeble reach of our underſtanding. That God cannot be in a paſſion is certain: when the Scripture repreſents him in this light, it is the better to make us comprehend how much he deteſts evil. In the ſame manner, if he is introduced ſwearing, it is to give the greateſt force and ſtrength to his aſſeverations, agreeable to thoſe forms which are eſtabliſhed amongſt men. It is well known, that the pagans ſuppoſed that their gods might ſwear; even their ſupreme god Jupiter, as well as the reſt: which ſhews, that the general idea which mankind have affixed to the name of ſwearing, means no more than giving the ſtrongeſt and moſt aweful aſſurances poſſible, and does not neceſſarily imply the invoking a ſuperior. See Dr. Waterland's Script. Vind. part ii. p. 47. and the note on Gen. vi. 6.

them,

them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them.

13 Now riſe up, *ſaid I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them.

15 For indeed the hand of the Lord was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 So it came to paſs, when all the men of war were conſumed and dead from among the people,

17 That the Lord ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab, this day:

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims; but the Lord deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead;

22 As he did to the children of Eſau, which dwelt in Seir, when he deſtroyed the Horims from before them; and they ſucceeded them, and dwelt in their ſtead even unto this day.

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand, nor to the left.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet;

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,) until I ſhall paſs over Jordan, into the land which the Lord our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the Lord our God forbad us.

CHAP. III.

Moſes relates the victory of Iſrael over Og, king of Baſhan, and the diviſion of his kingdom between the tribes of Reuben and Gad, and the half tribe of Manaſſeh; and how he himſelf wiſhed to enter into the land of Canaan.

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And the Lord ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

4 And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: And the Amorites call it Shenir:)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan:

11 For only Og (*p*) king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt-sea, under Ashdoth-pisgah, east-ward.

18 And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the Lord your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession which I have given you.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God! thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thines eyes west-ward, and north-ward, and south-ward, and east-ward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

(*p*) Or *Rephaim*, who were the ancient inhabitants of the country, and of a gigantic size, descended from *Rapha*; as the *Anakims* were descended from *Anak*, of the race of the giants also. *Og* was the last of the Rephaim of the country of Bashan: *His bedstead was a bedstead of iron*, to support his gigantic body: bedsteads of iron, brass and other metals, as Scheuchzer remarks, are not unusual in the warm countries, as a defence against the multitude of insects. In heathen writers, we have frequent mention of beds of *silver* and *gold*; as also in Scripture, Esther, i. 6. Prov. xxv. 11. See Calmet. This bed of Og's *was nine cubits in length, and four in breadth, after the cubit of a man*; i. e. not according to the exact geometrical cubit, but somewhat less, such as the cubits of men commonly are. This is mentioned to shew of what an enormous size Og was; whom Maimonides computes to have been six cubits high, reckoning the bedstead to have been made, according to common custom, a third part longer than the person who lay in it. Now *six cubits* answer to *ten feet and an half* of our measure.

29 So we abode in the valley over against Beth-peor.

CHAP. IV.

Moses exhorts the Israelites to obedience; propheſies their diſperſion in caſe of diſobedience; and appoints three cities of refuge on this ſide Jordan.

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have ſeen what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding, in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the Lord our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the Lord ſpake unto you out of the midſt of the fire: Ye heard the voice of the words, but ſaw no ſimilitude; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of ſtone.

14 And the Lord commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto yourſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire:)

16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female.

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the Lord thy God hath forbidden thee.

24 For the Lord thy God *is* a conſuming fire, *even* a jealous God.

25 When thou ſhalt beget children, and childrens children, and ye ſhall have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the Lord thy God, to provoke him to anger:

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the Lord ſhall ſcatter you among the nations, and ye ſhall be left few in number among

among the heathen, whither the Lord ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart, and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice:

31 (For the Lord thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God, ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt, before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the Lord he *is* God; *there* is none elſe beſides him.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the Lord he *is* God, in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

41 Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that, fleeing unto one of theſe cities, he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 And this *is* the law which Moſes ſet before the children of Iſrael.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt:

46 On this ſide Jordan, in the valley over againſt Beth-peor, in the land of Sihon, king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt;

47 And they poſſeſſed his land, and the land of Og, king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing:

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan, eaſt-ward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

Moſes continues to relate how God gave them the law of the ten commandments from mount Sinai, and how the people intreated that they might no more hear the Lord ſpeaking out of the midſt of the fire.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael! the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The Lord talked with you face to face in the mount, out of the midſt of the fire,

5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 I *am* the Lord thy God which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven

heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee:

13 Six days thou ſhalt labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt, as well as thou (*q*).

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

22 Theſe words the Lord ſpake unto all your aſſembly, in the mount, out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice; and he added no more: and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye ſaid, Behold, the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the Lord our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the Lord heard the voice of your words, when ye ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou hear by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right hand, or to the left.

33 Ye ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, *and that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

(*q*) Mercy towards men, as well as piety towards God, was, as we learn from hence, one great reaſon for the inſtitution of the ſabbath. Here Moſes omits that reaſon for the inſtitution mentioned Exod. xx. namely, to be a memorial of the creation; and aſſigns another, namely, that ſervants and animals may enjoy *reſt*, becauſe this was, indeed, the principal deſign of the inſtitution; for the memory of the creation might have been kept up, without obſerving a holy-day in ſeven. But unleſs men had been obliged to the religious obſervance of a weekly reſt, ſervants, and eſpecially ſlaves, would have been in danger of being harraſſed to death by cruel and imperious maſters. To move the Iſraelites' compaſſion towards ſervants, and to make them freely indulge them in a ſeventh day's reſt, their own hard condition in Egypt is ſuggeſted to their remembrance. See Exod. v. 4. xxii. 21.

CHAP.

CHAP. VI.

Moſes informs them that the end of the law is obedience and love, to which he finally exhorts them.

NOW theſe are the commandments, the ſtatutes, and the judgments which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the Lord thy God, to keep all his ſtatutes, and his commandments, which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, the Lord our God *is* one Lord.

5 And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words, which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the Lord thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities, which thou buildedſt not,

11 And houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive-trees, which thou plantedſt not, when thou ſhalt have eaten, and be full;

12 *Then* beware leſt thou forget the Lord which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the Lord thy God *is* a jealous God among you) leſt the anger of the Lord thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 Ye ſhall not tempt the Lord your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the Lord your God, and his teſtimonies, and his ſtatutes, which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the Lord: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the Lord ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the Lord hath ſpoken.

20 *And* when thy ſon aſketh thee, in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments, which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand.

22 And the Lord ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments, before the Lord our God, as he hath commanded us.

CHAP. VII.

Moſes enjoins the deſtruction of the ſeven nations of Canaan, forbids all communion with them, and promiſes the Iſraelites God's bleſſing upon their obedience.

WHEN the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations, greater and mightier than thou.

2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them; thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy

deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people (for ye *were* the feweſt of all people;)

8 But becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him to their face, to deſtroy them: he will not be ſlack to him that hateth him; he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the Lord thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee: thine eye ſhall have no pity upon them; neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations are more than I; how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will ſend the hornet among them, until they that are left, and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the Lord thy God *is* among you, a mighty God, and terrible.

22 And the Lord thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the Lord thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the Lord thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

CHAP. VIII.

Moſes exhorts them to obedience, from the recollection of God's ſingular bleſſings towards them.

ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live and multiply, and go in and poſſeſs the land, which the Lord ſware unto your fathers.

2 And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell, theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the Lord thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of vallies and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey;

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God (*r*), for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied,

14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;)

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh.

20 As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

Moſes informs them that God was about to deſtroy the Canaanites for their iniquities; and to give the land to the Iſraelites; not becauſe of their righteouſneſs, but on account of the fidelity and conſtancy of the divine promiſes.

HEAR, O Iſrael! Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great, and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the Lord thy God *is* he which goeth over before thee: *as* a conſuming fire he ſhall deſtroy them, and he ſhall bring them down before thy face; ſo ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee.

4 Speak not thou in thine heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the Lord doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs; for thou *art* a ſtiff-necked people.

7 Remember, *and* forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the Lord.

8 Alſo in Horeb ye provoked the Lord to wrath, ſo that the Lord was angry with you, to have deſtroyed you.

(*r*) The Jews upon theſe words ground one of their poſitive precepts, that every one ſhould bleſs God at his meals; a precept not more commendable than reaſonable: for what can be more reaſonable than thankfully to acknowledge God, the giver of all good? and what time more proper to acknowledge him, than when his bounty has ſatisfied our hunger, and quenched our thirſt? Upon this laudable and ancient cuſtom, which was not only peculiar to the Jews, but prevailed amongſt almoſt all the nations of the earth, we refer the reader to Parker's excellent ſeventh Occaſional Annotation on the place; where, as well as in Godwin and Lewis's Antiquities, an exact detail of the cuſtom will be found. We conclude with obſerving, that the Turks and Chineſe are punctual in their prayers at meals: What a diſgrace muſt it be for Chriſtians to yield to theſe infidels! to ſit down at their table, and partake of God's bleſſings, without ever gratefully acknowledging his goodneſs who giveth them all things richly to enjoy!

9 When

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the Lord made with you; then I abode in the mount forty days and forty nights: I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of ſtone, written with the finger of God; and on them *was written* according to all the words which the Lord ſpake with you in the mount, out of the midſt of the fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the Lord gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the Lord ſaid unto me, Ariſe, get thee down quickly from hence; for thy people, which thou haſt brought forth out of Egypt, have corrupted *themſelves:* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the Lord your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, as at the firſt, forty days and forty nights: I did neither eat bread, nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger.

19 For I was afraid of the anger, and hot diſpleaſure wherewith the Lord was wroth againſt you to deſtroy you. But the Lord hearkened unto me at that time alſo.

20 And the Lord was very angry with Aaron to have deſtroyed him. And I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then ye rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious againſt the Lord, from the day that I knew you.

25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the firſt*; becauſe the Lord had ſaid he would deſtroy you.

26 I prayed therefore unto the Lord, and ſaid, O Lord God! deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them; and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched-out arm.

CHAP. X.

Moſes continues to relate how he made the ſecond tables at the Lord's command; and exhorts them to the love of God, the circumciſion of the heart, and a regard for ſtrangers.

AT that time the Lord ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were on the firſt tables which thou brakeſt; and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me.

5 And I turned myſelf, and came down from the mount, and put the tables in the ark which I had made, (and there they be) as the Lord commanded me.

6 And the children of Iſrael took their journey from Beroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried: and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights; and the Lord hearkened unto me at that time alſo, *and* the Lord would not deſtroy thee.

11 And the Lord ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them.

12 And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul;

13 To keep the commandments of the Lord, and his ſtatutes, which I command thee this day, for thy good?

14 Behold, the heaven, and the heaven of heavens, *is* the Lord's thy God; the earth *alſo*, with all that therein *is*.

15 Only the Lord had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you, above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the Lord your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger(*s*), in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the Lord thy God: him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

Moſes commemorates the miracles of God: deſcribes the land of Canaan; and promiſes them fertility, if they turn not aſide to other gods: he propoſes a bleſſing and a curſe to them, and commands the one to be put upon mount Gerizzim, and the other upon mount Ebal.

THerefore thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out arm,

3 And his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents,

(*s*) God may be ſaid to execute the judgment of the fatherleſs and widow, not only by taking them under the eſpecial care of his providence, but by implanting compaſſion in the human breaſt; which, as his voice, calls upon men to protect the orphan, to aſſiſt the widow, to relieve the diſtreſſed. See Jam. 1. 27. The laws of hoſpitality are wiſely and ſtrongly inculcated in the ſacred writings. The providence of God, which extends to all, is peculiarly attentive to ſtrangers; to ſuch as are either driven unjuſtly from their own country, or who travel, for good reaſons, into other countries. Neither proſelytes of juſtice, nor thoſe of the gate are here meant, but ſtrangers in general, according to the utmoſt latitude of the word; and the motives, by which this regard to ſtrangers is enforced upon the children of Iſrael, are certainly the ſtrongeſt and moſt affecting poſſible. The wiſeſt and beſt men among the heathens conſidered love to ſtrangers as one of the characteriſtics of divinity.

and

and all the ſubſtance that *was* in their poſſeſſion, in the midſt of all Iſrael:

7 But your eyes have ſeen all the great acts of the Lord, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it;

9 And that ye may prolong *your* days in the land which the Lord ſware unto your fathers to give unto them, and to their ſeed; a land that floweth with milk and honey.

10 For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it, *is* a land of hills and vallies, *and* drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields, for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them;

17 And *then* the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the Lord giveth you.

18 Therefore ſhall ye lay up theſe my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord ſware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the Lord your God ſhall lay the fear of you, and the dread of you, upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 Behold, I ſet before you this day a bleſſing and a curſe;

27 A bleſſing, if ye obey the commandments of the Lord your God which I command you this day:

28 And a curſe, if ye will not obey the commandments of the Lord your God, but turn aſide out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it ſhall come to paſs when the Lord thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizzim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champain over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

Moſes commands all the monuments of idolatry to be deſtroyed, and that the ſacrifices be brought only to the place which the Lord ſhall chooſe: he permits them to eat fleſh, but forbids the eating of blood.

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved

ved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the Lord your God,

5 But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither ſhalt thou come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

7 And there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the Lord your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety;

11 Then there ſhall be a place which the Lord your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the Lord.

12 And ye ſhall rejoice before the Lord your God, ye, and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; for-aſmuch as he hath no part nor inheritance with you.

13 Take heed to thyſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt:

14 But in the place which the Lord ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou muſt eat them before the Lord thy God, in the place which the Lord thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the Lord thy God in all that thou putteſt thine hands unto.

19 Take heed to thyſelf that thou forſake not the Levite as long as thou liveſt upon the earth.

20 When the Lord thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh, (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

21 If the place which the Lord thy God hath choſen to put his name there, be too far from thee, then thou ſhalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee; and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 Only be ſure that thou eat not the blood: for the blood *is* the life; and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the Lord.

26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the Lord ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, and the fleſh, and the blood, upon the altar of the Lord thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the Lord thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the Lord thy God.

29 When

29 When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee: and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

Inticers to idolatry, however nearly related, are not to be hearkened unto, but to be capitally punished; and cities, become idolatrous, are to be wholly destroyed.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known) and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams(*t*): for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

4 Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; (because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in:) so shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth,)

8 Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known;)

14 Then shalt thou enquire and make search, and ask diligently; and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword:

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn

(*t*) The divinity of their religion, and its peculiar opposition to idolatry, having been fully shewn; Moses now proceeds to put the strongest case possible; acquainting them, that if any *prophet or dreamer of dreams*, any person pretending to supernatural inspiration, should *give them a sign or a wonder*, should predict or perform any thing extraordinary, and make that the ground of drawing them aside from the worship of their God to that of idols; they should utterly disregard any such sign or wonder, nor be at all influenced by it to hearken to the words of the deluder; assured that he could not be commissioned by God; who, being always the same, can never contradict himself: and in his confidence, though perhaps they might not be able to discover the mode of his deceit, or the method by which he was able either to foretel or to perform any thing extraordinary; though they could not tell whether he did it by mere juggling, or by communications with evil spirits; yet they were absolutely to put such a person to death, infallibly assured that no messenger from God could ever attempt to seduce them from the worship of that God.

from

from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

CHAP. XIV.

Moſes forbids their cutting themſelves at funerals: informs them what may be eaten, and what not. Concerning tithes, and the payment of them in money.

YE *are* the children of the Lord your God: ye ſhall not cut yourſelves, nor make any baldneſs between your eyes for the dead.

2 For thou *art* an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all nations that *are* upon the earth.

3 Thou ſhalt not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales, ye may not eat; it *is* unclean unto you.

11 *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

22 Thou ſhalt truly tithe all the increaſe of thy ſeed that the field bringeth forth year by year.

23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firſtlings of thy herds, and of thy flocks, that thou mayeſt learn to fear the Lord thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it; *or* if the place be too far from thee which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoice, thou and thine houſhold.

27 And the Levite that *is* within thy gates, thou ſhalt not forſake him; for he hath no part nor inheritance with thee:

28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite, (becauſe he hath no part nor inheritance with thee,) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat, and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thy hand which thou doeſt.

CHAP. XV.

The ſeventh year is appointed a year of releaſe for the poor. Firſtlings of animals are to be dedicated to the Lord.

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: Every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*; he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the Lord's releaſe.

3 Of a foreigner thou mayeſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 Save when there ſhall be no poor among you: for the Lord ſhall greatly bleſs thee in the land

land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe, is at hand; and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land(*u*): therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land.

12 *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee, (becauſe he loveth thee and thine houſe, becauſe he is well with thee;)

17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever; and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double-hired ſervant *to thee*, in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

Concerning the feaſts of paſſover, weeks, and tabernacles: of conſtituting judges and officers: the planting of groves is forbidden.

OBſerve the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd, in the place which the Lord ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it, ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction; (for thou cameſt forth out of the land of Egypt, in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leavened bread ſeen

(*u*) *Will never ceaſe*, &c. Wat. i. e. There ſhall be always ſome indigent perſons among you, who ſhall ſtand in need of your charitable relief. The Jeruſalem Targum underſtands this, as if there ſhould have been no poor among them, had they been obedient to God's precepts; which ſeems to confirm Dr. Waterland's verſion of the fourth verſe. Though God, by his providence, could eaſily ſupply the neceſſities of all, he nevertheleſs permits the perpetual continuance of the poor; and that for divers reaſons worthy of his wiſdom; amongſt others, to put to proof the humanity and compaſſion of the rich. So our Saviour ſays, *ye have the poor with you always, and whenſoever ye will, ye may do them good*. Mark. xiv. 7. See Grotius's Commentary on Matt. xxvi. 11. Houbigant, in defence of his interpretation, obſerves, that theſe words are by no means contradictory to thoſe in the fourth verſe; for it is not there ſaid, that there ſhould be no poor in Iſrael; but it is commanded that brother ſhould not reduce brother to poverty.

with thee in all thy coaſt ſeven days, neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even, remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the Lord thy God giveth thee;

6 But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And thou ſhalt roaſt and eat *it* in the place which the Lord thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six days thou ſhalt eat unleavened bread; and on the ſeventh day *ſhall be* a ſolemn aſſembly to the Lord thy God: thou ſhalt do no work *therein.*

9 Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the Lord thy God*, according as the Lord thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the Lord thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the Lord thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the Lord thy God, in the place which the Lord ſhall chooſe: becauſe the Lord thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands; therefore thou ſhalt ſurely rejoice.

16 Three times in a year ſhall all thy males appear before the Lord thy God (*w*), in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the Lord empty.

17 Every man *ſhall give* as he is able, according to the bleſſing of the Lord thy God which he hath given thee.

18 Judges and officers ſhalt thou make thee in all thy gates which the Lord thy God giveth thee, throughout thy tribes: and they ſhall judge the people with juſt judgment.

19 Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the Lord thy God giveth thee.

21 Thou ſhalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou ſhalt make thee;

22 Neither ſhalt thou ſet thee up *any* image, which the Lord thy God hateth.

CHAP. XVII.

Idolaters are to be put to death; difficult cauſes are to be referred to the prieſts the Levites, and the judges: the election and duty of a king.

THOU ſhalt not ſacrifice unto the Lord thy God *any* bullock, or ſheep, wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the Lord thy God.

2 If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the Lord thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

(*w*) i. e. As Mr. Locke obſerves, all from twenty to fifty years old. Males only were obliged to be preſent on theſe occaſions. 1. Becauſe the weakneſs and infirmity of the female ſex rendered them not able to bear ſo long a journey, without great danger and fatigue. 2. Becauſe their chaſtity would be expoſed to many dangers in ſo vaſt a concourſe of people. 3. Becauſe the care of their families and their domeſtic offices muſt have been neglected. The chief intention of theſe ſolemnities was to keep the Iſraelites from corrupting their religion by idolatrous practices, or ſuperſtitious rites; and the providence of God is remarkable in defending their country, during their abſence at theſe ſeaſons; there having been ſcarce any inſtance of its being attacked by their enemies, though nothing could have invited them more ſtrongly to an incurſion, than the advantages which theſe occaſions gave them. See Mede's Diſcourſes.

5 Then

5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones, till they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you.

8 If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the Lord thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment.

10 And thou ſhalt do according to the ſentence which they of that place (which the Lord ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee, thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left.

12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt that ſtandeth to miniſter there before the Lord thy God, or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 When thou art come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me;

15 Thou ſhalt in any wiſe ſet *him* king over thee whom the Lord thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the Lord hath ſaid unto you, Ye ſhall henceforth return no more that way.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites.

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children, in the midſt of Iſrael.

CHAP. XVIII.

Divinations are forbidden: a prophet is promiſed, whom they are enjoined to obey: they are commanded to put falſe prophets to death, and a ſign is given whereby to diſcern them.

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath ſaid unto them.

3 And this ſhall be the prieſt's due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the Lord, him and his ſons for ever.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the Lord ſhall chooſe;

7 Then he ſhall miniſter in the name of the Lord his God, as all his brethren the Levites *do*, which ſtand there before the Lord.

8 They ſhall have like portions to eat, beſides that which cometh of the ſale of his patrimony.

9 When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer (*x*).

12 For all that do theſe things *are* an abomination unto the Lord; and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times, and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do*.

15 The Lord thy God will riſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto Him ye ſhall hearken.

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire any more, that I die not.

17 And the Lord ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and He ſhall ſpeak unto them all that I ſhall command him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that *is* the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

Three cities of refuge are to be appointed; the intentional murderer is to be put to death, though he flee into one of theſe cities: the puniſhment of the falſe witneſs.

WHEN the Lord thy God hath cut off the nations, whoſe land the Lord thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land, which the Lord thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every ſlayer may flee thither.

4 And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not in time paſt;

5 As when *a man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of theſe cities, and live:

6 Leſt the avenger of blood purſue the ſlayer, while his heart is hot, and overtake him becauſe the way is long, and ſlay him; whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the Lord thy God enlarge thy coaſt, as he hath ſworn unto thy fathers, and give thee all the land which he promiſed to give unto thy fathers;

9 If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then ſhalt thou add three cities more for thee, beſides theſe three:

10 That innocent blood be not ſhed in thy land which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally, that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

14 Thou ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance, which thou ſhalt inherit in the land that the Lord thy God giveth thee to poſſeſs it.

(*x*) This and the other divinations mentioned here, were thoſe in uſe amongſt the Chaldeans, comprehended under the general name of *Mecathphim*. Houbigant renders this very properly, *qui conſulat Pythones*, "one who conſults Pythos. *A necromancer* is rendered, very juſtly, by Dr. Waterland, *one who conſults the dead*; a ſuperſtitious practice, which was performed by viſiting the graves in the night, and there lying down and muttering certain words with a low voice: by which means they pretended to have communication with the dead by dreams, or by the dead appearing to them. See Iſaiah, chap. viii. 19. xxix. 4. We have a remarkable inſtance of this in the witch of Endor, 1 Sam. xxviii. 7.

15 One

15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes, ſhall the matter be eſtabliſhed.

16 If a falſe witneſs riſe up againſt any man, to teſtify againſt him *that which is* wrong;

17 Then both the men between whom the controverſy *is*, ſhall ſtand before the Lord, before the prieſts, and the judges which ſhall be in thoſe days;

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother;

19 Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Moſes commands that, upon the approach of a battle, the prieſts ſhould encourage the people; that the officers ſhould diſmiſs from war thoſe who had lately purchaſed a houſe, planted a vineyard, or betrothed a wife; that peace ſhould be proclaimed to cities, before the beſieging of them; and that fruit-trees ſhould not be deſtroyed.

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes, and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be, when ye are come nigh unto the battle, that the prieſts ſhall approach, and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battle, againſt your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them;

4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man is *there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it:

13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, and the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee (*y*):

18 That they teach you not to do after all their abominations, which they have done unto

(*y*) The extirpation of the Canaanites appears to have been predetermined in the counſels of heaven; Gen. ix. 25, 27. yet was their national wickedneſs the only cauſe of their national ruin: for notwithſtanding the aſſurance given to Abraham, that his poſterity ſhould be ſettled in the room of the Canaanites, it is expreſsly declared, that this event ſhould not take place for ſeveral generations, till the *iniquity* of the nations *ſhould be full*; (Gen. xv. 16.) till their incorrigible wickedneſs had baffled all the gentler means of Providence, which, during the courſe of ſome hundred years, had been employed for their reformation: for it is agreeable to the procedure of a benevolent Deity, in ſimilar inſtances, firſt to uſe the milder means of mercy and forbearance towards a people, to ſee if they can be reformed upon the principles of filial love, gratitude, and generous remorſe; but if, inſtead of being reformed thereby, they only become hardened, preſumptuous, and inſenſible to every motive of honour or generoſity; then the ſword of juſtice awakes to ſtrike the long-ſuſpended blow. That this was the unhappy caſe of the Canaanites before they were given

their gods; ſo ſhould ye ſin againſt the Lord your God.

19 When thou ſhalt beſiege a city a long time, in making war againſt it, to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the ſiege.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

Concerning the expiation of an uncertain murder: marriages with captives: the rights of the firſt-born: the puniſhment of thoſe who rebel againſt their parents; and the burial of criminals.

IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city ſhall bring down the heifer into a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifer's neck there in the valley;

5 And the prieſts, the ſons of Levi, ſhall come near, (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord;) and by their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city, *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley:

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge: And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the Lord.

10 When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife;

12 Then thou ſhalt bring her home to thine houſe; and ſhe ſhall ſhave her head, and pare her nails.

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money; thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firſt-born ſon be her's that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born *is* his.

18 If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them;

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious; he will not obey our voice; *he is* a glutton, and a drunkard (*z*).

given up to utter deſtruction, that they were ſunk into the deepeſt degeneracy, we have various teſtimonies, particularly in Levit. xviii. from whence it appears, that the period deſtined for their extirpation was arrived; that *their iniquities were full*; and that they brought down deſtruction upon themſelves. The extirpation of this people, thus ſunk into idolatry and wickedneſs, was alſo a moſt awful and inſtructive example to the Jews, whoſe proneneſs to idolatry in that age of the world was ſuch, that nothing ſeemed effectual for the reſtraining them from it, but to impreſs them with the moſt horrid idea of that crime, as rendering men accurſed in the ſight of God and man.

(*z*) Under theſe words are comprehended all other riotous courſes. He was not to ſuffer for theſe vices only, but for ſtubbornly perſiſting in them, in ſpite of the repeated admonition and reproof of his parents, as appears from the eighteenth verſe. Gluttony and drunkenneſs lead inſenſibly from crime to crime, even to the laſt exceſs. Prov. xxviii. 7. Miſerable the parents who do not repreſs, with the greateſt attention, the firſt inclinations in their children to theſe unworthy paſſions! To what miſeries do they not expoſe themſelves by their criminal indulgence! See Saurin's ſermons, tom. xii. ſermon 1.

21 And

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

22 And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree;

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged *is* accurſed of God); that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

CHAP. XXII.

Things found are to be reſtored: men and women are not to interchange apparel: the puniſhment of married and ſingle perſons, found guilty of uncleanneſs.

THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not; then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs; and ſo ſhalt thou do with his raiment; and with all loſt things of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 Thou ſhalt not ſee thy brother's aſs or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the Lord thy God.

6 If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs; thou ſhalt not take the dam with the young:

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof; that thou bring not blood upon thine houſe, if any man fall from thence.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard, be defiled.

10 Thou ſhalt not plow with an ox and an aſs together.

11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

12 Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

13 If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid;

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſel's virginity unto the elders of the city, in the gate.

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughter's virginity: And they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael; and ſhe ſhall be his wife: he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones, that ſhe die; becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: ſo ſhalt thou put evil away from among you.

22 If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 If a damſel *that is* a virgin be betrothed unto a huſband, and a man find her in the city, and lie with her;

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away evil from among you.

25 But

25 But if a man find a betrothed damſel in the field, and the man force her, and lie with her; then the man only that lay with her ſhall die.

26 But unto the damſel thou ſhalt do nothing; *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter:

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife: becauſe he hath humbled her, he may not put her away all his days.

30 A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

CHAP. XXIII.

Neither eunuchs, baſtards, Moabites, nor Ammonites, are to be admitted into the congregation: uncleanneſs to be avoided in the camp: Harlots are not to be allowed in Iſrael: Uſury is forbidden.

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord.

2 A baſtard ſhall not enter into the congregation of the Lord; even to his tenth generation ſhall he not enter into the congregation of the Lord.

3 An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam, the ſon of Beor, of Pethor of Meſopotamia, to curſe thee.

5 Nevertheleſs, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity, all thy days for ever.

7 Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation.

9 When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night; then ſhall he go abroad out of the camp; he ſhall not come within the camp.

11 But it ſhall be, when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad:

13 And thou ſhalt have a paddle upon thy weapon; and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee.

14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

15 Thou ſhalt not deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog, into the houſe of the Lord thy God for any vow: for even both theſe *are* abomination unto the Lord thy God.

19 Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury: but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth.

24 When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding corn of thy neighbour's, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbour's ſtanding corn.

CHAP.

CHAP. XXIV.

A bill of divorce is to be given to the wife who is dismissed: Plagiaries are to be condemned to death: the pledge of a poor man must not be kept all night: the wages of an hired servant are immediately to be paid him: what remains in the field after harvest is to be left for the poor.

WHEN a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that *is* abomination before the Lord, and thou shalt not cause the land to sin, which the Lord thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall chear up his wife which he hath taken.

6 No man shall take the nether or the upper mill-stone to pledge: for he taketh *a man's* life to pledge.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 Take heed, in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge:

11 Thou shalt stand abroad, and the man to whom thou dost lend, shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

14 Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Stripes must not exceed forty: the brother must marry the wife of a brother deceased without children: divers weights and measures are an abomination to the Lord: the remembrance of Amalek is to be blotted out.

IF there be a controversy between men, and they come into judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number (*a*).

(*a*) To prevent severity in judgment upon persons found guilty of misdemeanors, Moses here not only enjoins the number of stripes to be inflicted, but takes care that it shall be done before the face of the judge himself. The criminal lay down in open court, either upon the ground, or before a low pillar, to which his hands were tied, and being stripped to the waist, the executioner stood behind him, and scourged him on the back with thongs made of

3 Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 Thou ſhalt not muzzle the ox when he treadeth out *the corn*.

5 If brethren dwell together, and one of them die, and have no child; the wife of the dead ſhall not marry without, unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

6 And it ſhall be, *that* the firſt-born which ſhe beareth ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, My huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael; he will not perform the duty of my huſband's brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her;

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets;

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*.

13 Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and a juſt weight, a perfect and a juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the Lord thy God.

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore, it ſhall be, when the Lord thy God hath given thee reſt from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

CHAP. XXVI.

Moſes appoints a form of confeſſion for thoſe who offer their firſt-fruits and tithes: he aſſures the Iſraelites that they ſhall be high above all nations, if they obey the commandments of the Lord.

AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the Lord thy God ſhall chooſe to place his name there:

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the country which the Lord ſware unto our fathers for to give us.

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God.

5 And thou ſhalt ſpeak and ſay before the Lord thy God, A Syrian ready to periſh *was* my father; and he went down into Egypt, and

ox's hide: the ſtripes were not to exceed forty; on which account they were generally confined to thirty-nine. Thus St. Paul ſays of himſelf, *Of the Jews five times received I forty ſtripes ſave one.* 2 Cor. xi. 24. The ſacred writer adds, *leſt if he ſhould exceed—thy brother ſhould ſeem vile unto thee*; i. e. leſt the judges, by exceeding the bounds of humanity, and that compaſſion which is due to a brother, a partaker of human nature in common with themſelves, might be accuſtomed to think deſpicably of their poor brethren, and ſet their lives at nought. The Vulgate renders it, *ne fœde laceratus abeat*; *leſt your brother go away vilely mangled.* From this the Hebrews juſtly teach, that when a perſon is beaten for a fault, he is not to be reproached for it, and branded with infamy; for that, having ſatisfied the law of the ſociety, he ought to be acquitted in the eye of all its members, and return to his dignity. There were no laws more mild than the Moſaic in this particular: the Athenian laws condemned criminals to fifty ſtripes; and, among the Romans, they were frequently laſhed to death. How far the inflicting ſuch a number of ſtripes, as unhappily is done, amongſt us, can be juſtified upon any principles of that merciful religion which we profeſs, may well deſerve a very ſerious conſideration.

ſojourned

ſojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firſtfruits of the land, which thou, O Lord, haſt given me. And thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt rejoice in every good *thing*, which the Lord thy God hath given unto thee, and unto thine houſe; thou, and the Levite, and the ſtranger that *is* among you.

12 When thou haſt made an end of tithing all the tithes of thine increaſe the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled;

13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people, Iſrael, and the land which thou haſt given us, as thou ſwaredſt unto our fathers, a land that floweth with milk and honey.

16 This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments;

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken.

CHAP. XXVII.

Moſes commands, that the words of the law be inſcribed on ſtones upon mount Ebal; that an altar of ſtone be built there: that ſix of the tribes ſtand upon mount Gerizzim to bleſs, and ſix upon mount Ebal to curſe.

AND Moſes, with the elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter:

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal; and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the Lord thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the Lord thy God of whole ſtones: and thou ſhalt offer burntofferings thereon unto the Lord thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the Lord thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly.

9 And Moſes, and the prieſts the Levites, ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the Lord thy God.

10 Thou ſhalt therefore obey the voice of the Lord thy God, and do his commandments and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal

to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftſmen, and putteth *it* in *a* ſecret *place:* And all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother: And all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's land-mark: And all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way: And all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: And all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt: And all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: And all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother-in-law: And all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly: And all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon: And all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them: And all the people ſhall ſay, Amen.

CHAP. XXVIII.

The bleſſings for obedience: the curſes for diſobedience.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve *and* to do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee.

9 The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth ſhall ſee that thou art called by the name of the Lord: and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee.

12 The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to obſerve and to do *them:*

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods, to ſerve them.

15 But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes, which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

21 The

21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed (*b*).

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation, which neither thou, nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume (*c*).

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

(*b*) *Shechin*, rendered the *botch*, signifies an *inflammatory swelling*, a *burning boil*, a *morbid tumour*, attended with a sense of heat. In Job ii. 7. one of the versions of the Hexapla renders it the *elephantiasis*, a kind of leprosy. It is most probably the same malady mentioned Exod. ix. 9. See Parkhurst on the word. Thevenot, in his Description of the diseases of Egypt, mentions, among others, a kind of inflammation breaking out in pushes or *botches*, over all the skin, about the time of the Nile's beginning to overflow. By the *emerods* are meant those *painful swellings* in the *hemorrhoidal* vessels, which sometimes turn into ulcers. The word is no where found in Scripture but here, and 1 Sam. v. and vi. The superstitious vulgar of Egypt were made to believe that these ulcers, &c. were inflicted by the goddess Isis, and their other idols. See Persius, sat. v. l. 186. and Juv. sat. xiii. l. 92.

(*c*) The plagues wherewith the nation is threatened in these verses, fell upon it successively. A great famine laid waste the country in the time of Elisha; the *locusts* made havock of it; and the olive-trees yielded no fruit. 2 Kings viii. 1. Joel i. 10. &c. A famine afterwards broke out in the time of Jeremiah, ch. xiv. 1. &c. which is that whereof Moses

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,

57 And towards her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all *things*, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

63 And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

Moses seems to speak in this place. The invasions of the enemy were frequent: 2 Kings xiii. 20, 24. 2 Chron. xxviii. 5. Jer. xii. 12. and, to complete the misery of the Jews, their children were taken from them repeatedly: 2 Kings v. 2. xiv. 26. This circumstance, however, never happened to them so often, as since their crucifying the Lord of glory. Dr. Jackson conjectures very probably, that the kings of Spain sent great numbers of them to their American colonies, and that the blood of the Jews is there blended, in several places, with that of the Spaniards. Manasseh Ben-Israel, in his book, intitled *Israel's Hope*, says, that in the new world are found some remains of the ten tribes; but he gives no light as to the manner in which they were transplanted thither.

CHAP.

CHAP. XXIX.

Moſes admoniſhes them that God's covenant with Iſrael pertains not only to thoſe who were preſent, but to poſterity alſo; and that God will not ſpare the diſobedient: He tells them what all nations ſhall ſay in caſe of their deſtruction.

THESE *are* the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael, in the land of Moab, beſides the covenant which he made with them in Horeb.

2 And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The great temptations which thine eyes have ſeen, the ſigns, and thoſe great miracles:

4 Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the Lord your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle; and we ſmote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 Keep therefore the words of this covenant, and do them, that ye may proſper in all that ye do.

10 Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou ſhouldeſt enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may eſtabliſh thee to-day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath;

15 But with *him* that ſtandeth here with us this day before the Lord our God, and alſo with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye paſſed by;

17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them:

18 Leſt there ſhould be among you man, or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go *and* ſerve the gods of theſe nations: leſt there ſhould be among you a root that beareth gall and wormwood;

19 And it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt:

20 The Lord will not ſpare him, but then the anger of the Lord and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven.

21 And the Lord ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the Lord hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath:

24 Even all nations ſhall ſay, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them; gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes *that are* written in this book:

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP.

CHAP. XXX.

Great mercies are promised to the penitent: the commandment is manifest and near unto them: life and death are set before them.

AND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee (*e*):

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him, (for he *is* thy life, and the length of thy days) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

Moses, shortly to die, delivers a copy of the law which he had written, to the priests, to be placed in the ark, and to be read every seventh year: a charge is given to Joshua: God predicts the rebellion of the people.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more

(*e*) See Matt. xxiv. 31. Mark xiii. 27. Nehemiah alludes to this promise in his prayer for the restoration of Jerusalem; Neh. i. 8, 9. and it was in part fulfilled when Cyrus made a proclamation throughout all the kingdom, that all the Jews might return, if they pleased, to their own country. Ezra i. 1, 4. The Jews themselves apply this passage to their present condition; being of opinion, that God hath appointed a time for their deliverance, and that, if they repented, he would shorten the days of their banishment. Houbigant observes, that the Jews are literally and exactly in the state which the words in the former part of this verse express; and as the former part of the prophecy is thus remarkably fulfilled, it follows, that the latter part, *from thence will the Lord thy God gather thee*, &c. remains to be fulfilled, and can never be applied to the return of a remnant of the Jews from Babylon under Esdras and Nehemiah, as clearly foretelling a return of the whole nation to their God; *and to their own land*, ver. 5. than which nothing can be more plainly pointed out: *the land which their fathers possessed.*

go

go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid.

4 And the Lord ſhall do unto them, as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he deſtroyed.

5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forſake thee.

7 And Moſes called unto Joſhua, and ſaid unto him, in the ſight of all Iſrael, Be ſtrong, and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the Lord, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe; thou ſhall read this law before all Iſrael, in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers; and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them; ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now, therefore, write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know, that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days, becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

CHAP. XXXII.

The prophetical and hiſtorical ſong of Moſes, concerning the benefits conferred upon Iſrael by God, the ungrateful and rebellious diſpoſition of that people, and the vengeance hereafter to be taken upon them: God commands Moſes to go up into mount Nebo, that he may die there.

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew: as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs (*f*):

3 Becauſe I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God.

4 *He is* the Rock; his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves: their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 Remember the days of old; conſider the years of many generations: aſk thy father, and he will ſhew thee; thy elders, and they will tell thee.

8 When the Moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people, according to the number of the children of Iſrael.

9 For the Lord's portion *is* his people: Jacob is the lot of his inheritance.

10 He found him in a deſart land, and in the waſte howling wilderneſs: he led him about; he inſtructed him; he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the Lord alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape.

15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs:* then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods*; with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not; to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the Lord ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them; I will ſee what their end *ſhall be*; for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in my anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts

(*f*) Nothing can be more elegant and magnificent than the exordium of this divine ode: its whole diſpoſition and form is regular, eaſy, and accommodated to the nature of the argument, in an order nearly hiſtorical. Not to ſpeak of the ſublimity of the ideas, the impetuoſity of the paſſions, the force of the diction and figures, we juſt add, that the nature of the argument is ſuch, that the ſtile and manner of the prophetic poetry is greatly imitated; ſo that to all the ſtrength and glowing ſpirit of the ode, are added the variety and grandeur of images peculiar to that kind of poetry, concerning which we ſhall ſpeak more when we come to the prophets. See Lowth's Prælec. Poet. 28 and 18. It is not poſſible for us to enter into a diſcuſſion of the metre of the Hebrew poetry in general, or of this ode in particular. Upon this head we beg leave to refer our readers, for full ſatisfaction, to Dr. Lowth's third prelection: obſerving only, as we have frequently done heretofore, that each ſucceeding clauſe correſponds to the preceding one; which the attentive reader will particularly remember, as it will ſerve greatly not only in this, but in all writings of the ſame kind, to make them much more clear and intelligible.

upon

upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling *alſo*, with the man of grey hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the Lord hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, that they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter:

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompence; their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the Lord ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over-againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-Kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

Moſes, bleſſing the twelve tribes of Iſrael, foretels the future ſtate of each tribe, and congratulates Iſrael in having the Lord for their defence.

AND this *is* the bleſſing wherewith Moſes, the man of God, bleſſed the children of Iſrael before his death.

2 And he ſaid, The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people: all his ſaints *are* in thy hand; and they ſat down at thy feet: *every one* ſhall receive of thy words.

4 Moſes commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the bleſſing* of Judah: and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help *to him* from his enemies.

8 And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 *And* of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 And of Joſeph he ſaid, Bleſſed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar in thy tents.

19 They ſhall call the people unto the mountain; there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver, *was be* ſeated; and he came with the heads of the people; he executed the juſtice of the Lord, and his judgments with Iſrael.

22 And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

23 And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt and the ſouth.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*.

26 *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine; alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places (*g*).

CHAP. XXXIV.

Moſes, from mount Nebo, takes a view of the land of Canaan: he dies there, aged one hundred and twenty years. The children of Iſrael mourn for him thirty days: his eulogium.

AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that *is* over-againſt Jericho: and the Lord ſhewed him all the land of Gilead, unto Dan,

(*g*) Moſes, having made an end of declaring to each tribe ſome of the particular circumſtances which would diſtinguiſh them from the reſt, and having prayed for their reſpective proſperity, as far as the Holy Spirit ſuffered him, conſiſtently with the divine decrees; now concludes the whole with a general benediction. This beautiful ode begins with repreſenting God Almighty, who had vouchſafed to become the tutelary Deity of Iſrael, as being far ſuperior to any local gods: for the heavens and all the creation obeyed him; and though he was ſo highly exalted, yet he condeſcended to aſſiſt them, and humbled himſelf ſo far as to reſide among them in ſymbols, that they might be ſatisfied that they were under his more immediate care. God is next deſcribed as the leader of the armies of his choſen people; and after having openly declared his approbation of their valour, he puts them in poſſeſſion of the enemies country; a country, in which they would live ſeparate from the reſt of the world, and might reſt ſecure under his protection, without ſoliciting any foreign aid; a country, moreover, remarkable for its excellent fountains, fruitful dews and ſhowers; and abounding in all manner of corn, wine, and oil.

2 And

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 So Moses, the servant of the Lord (*b*), died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

11 In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharoah, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

The BOOK of JOSHUA.

CHAP. I.

God commands Joshua to introduce the people into Canaan, and to study the book of the law night and day. Joshua commands the people to prepare for their march, and the two tribes of Reuben and Gad, and the half tribe of Manasseh to go with them: the children of Israel promise obedience to Joshua.

NOW after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses, my servant, is dead, now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all *that is* written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God *is* with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people,

(*b*) This is the highest character which can be given to any man, *the servant of Jehovah*; and it is given by God himself to Moses after his death, Josh. i. 2, 7. It is a remark which naturally offers from these words, that since the most approved servants of God have died, death cannot be an absolute evil, or the God whom they served never would have permitted it to have befallen them. The sacred historian expresses particularly, that *Moses died in the land of Moab*, to shew the completion of the divine denunciation, that he should not enter into the promised land; and he is said to have died *according to the word*, or command *of the Lord*, referring to chap. xxxii. 50. *Get thee up into this mount, and die there.*

people, saying, Prepare your victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses, the servant of the Lord, commanded you, saying, The Lord your God hath given you rest, and hath given you this land:

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you on this side Jordan, toward the sun-rising.

16 And they answered Joshua, saying, All that thou commandest us, we will do; and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAP. II.

Joshua sends two spies, whom Rahab receives and conceals: they give her an oath, that they will save her and her family: after three days continuance in the mountains, they return to Joshua, and relate all that had happened to them.

AND Joshua the son of Nun sent out of Shittim two men, to spy secretly, saying, Go view the land, even Jericho: and they went, and came into an harlot's house (*i*), named Rahab, and lodged there (*k*).

2 And it was told the king of Jericho, saying, Behold there came men in hither to night of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*.

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof.

9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house; and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters,

(*i*) The doubtfulness of the term used by the sacred writer to signify Rahab's mode of life, hath divided interpreters. It may equally signify *an hostess*, and *a prostitute*. Onkelos takes it in the former sense; making Rahab to be the keeper of a public-house, who received, victualled, and lodged strangers. Josephus, and several rabbis, are of the same opinion, which hath also its partizans amongst Christians. St. Chrysostom, in his second sermon upon repentance, twice calls this woman *an hostess*. It does not appear, say some, by the text, that she followed any other trade; and it is improbable that Salmon, who was one of the chief heads of the house of Judah, and was one of the ancestors of the Messiah, would have married her, had she been a *prostitute*.

(*k*) Supposing Rahab to have actually lived in a reproachable manner, it is nothing surprising to see the spies sent by Joshua, on this discovery, come by night to lodge at her inn. Whatever were her mode of life, her house was the most favourable place for the execution of their design. They would be less suspected by the enemy here than any where else; and it is sufficiently evident, on reading the sequel of this history, that God himself conducted them hither by a special direction of his providence.

and

and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for yours, if ye utter not this our buſineſs. And it ſhall be when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window; for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee.

19 And it ſhall be *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them.

24 And they ſaid unto Joſhua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

Joſhua and the people come to Jordan: the prieſts go before, bearing the ark; which ſtanding on the bank of Jordan, the waters are divided, and all the people paſs through the river as on dry ground.

AND Joſhua roſe early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the Lord your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and *it*, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to-morrow the Lord will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 And the Lord ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the Lord of all the earth paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the Lord, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they ſhall ſtand upon an heap.

14 And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harveſt)

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very far from

from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off; and the people passed over right against Jericho (*l*).

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAP. IV.

Twelve stones are taken for a memorial out of Jordan: twelve other stones are set up in the midst thereof: The people pass through the river, and Joshua erects in Gilgal the twelve stones taken out of Jordan.

AND it came to pass when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man.

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place, where you shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests, which bare the ark, stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them;

13 About forty thousand prepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the Lord spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the Lord, were come up out of the midst of Jordan, *and* the soles of the priests feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east-border of Jericho.

20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

(*l*) The waters, instead of continuing their course, being arrested by the Divine Hand, accumulated, and formed *as it were a mountain*; and those which were below the place where the Israelites passed, continued to flow on and lose themselves in *the sea of the plain*, otherwise called *the Salt*, or *Dead sea*, thus leaving dry a great part of the river's channel. The priests being come to the middle of the channel, remained there till the whole people were gone over, and waited the orders of Joshua to rejoin the army. Their passage was effected in this manner: The priests, bearing the ark at two thousand cubits distance from the camp, being arrived at the river's side, its waters divided from one shore to the other. While the miracle was performing, they stopped; and then the division of the waters being finished, those above to their right filled up, and those below ran off. the priests again moved forward, entered the channel of the river, and confidently posted themselves in the midst, at a nearly equal distance from the two shores, where they remained till the tribes, who filed off about two thousand cubits below, had entirely crossed over, and

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over, as the Lord your God did to the Red ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God for ever.

CHAP. V.

Joſhua, at the command of God, circumciſes the Iſraelites. They celebrate the paſſover at Gilgal. The captain of the Lord's hoſt appeareth to Joſhua.

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſtward, and all the kings of the Canaanites, which *were* by the ſea, heard that the Lord had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 At that time the Lord ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time (*m*).

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war which came out of Egypt, were conſumed, becauſe they obeyed not the voice of the Lord: unto whom the Lord ſware, that he would not ſhew them the land which the Lord ſware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the Lord ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you (*n*); wherefore the name of the place is called Gilgal unto this day.

10 And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn*, in the ſelf ſame day.

12 And the manna ceaſed on the morrow after they had eaten of the old corn of the land; neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay; but *as* captain of the hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my lord unto his ſervant?

15 And the captain of the Lord's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt *is* holy: and Joſhua did ſo.

and gained the other bank: ſo that the ark kept between the heaped-up waters and the people, as if to preſerve the latter, and confirm them againſt the fear of their unexpected return. Some authors repreſent the whole people as divided into two columns, and ſo paſſing on each ſide the ark, at two thouſand cubits diſtance. But this is entirely without proof. The conſtancy of the prieſts, on this occaſion, bears very honourable teſtimony of their faith: for we may ſuppoſe it took up a conſiderable time for the paſſage of ſix hundred thouſand fighting men, and that numerous people which accompanied them, with its baggage and proviſions. The place where the Iſraelites croſſed, has ſince gone by the name of *Bethabara*, which ſignifies *houſe of the paſſage*. It is ſpoken of John i. 28.

(*m*) This badly-tranſlated paſſage has given room for ſtrange notions, both amongſt the Jews and ſeveral Chriſtian interpreters. It doth not imply that *they* were now to be circumciſed, who had already undergone that operation. Indeed the rabbis pretend this was the caſe; and St. Auguſtin informs us, that ſome ancient doctors on this ſuppoſition founded a neceſſity of repeated baptiſm. But whatever the Jews may advance reſpecting the imperfect manner in which circumciſion was adminiſtered in the wilderneſs, it has no foundation but in their fancy. All that God here commands, "is to reſume the cuſtom of circumciſion, which, generally ſpeaking, was neglected in the deſart."

(*n*) Amongſt many conjectures reſpecting the ſenſe of theſe words, moſt interpreters have agreed to underſtand by *the reproach of Egypt*, Uncircumciſion, which rendered the Iſraelites like the Egyptians, and had rendered the Egyp-

CHAP. VI.

Joſhua, by the divine command, orders the city of Jericho to be ſurrounded ſeven days, the prieſts blowing with ſeven trumpets: On the ſeventh day, at Joſhua's word, the people ſhout, while the trumpets blow, and the walls of Jericho fall down: the city is devoted, Rahab only, with her houſe, being ſaved alive.

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

2 And the Lord ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once: thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the Lord.

8 And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts, bearing the ſeven trumpets of rams horns, paſſed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 And the armed men went before the prieſts that blew with the trumpets, and the rear-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the Lord compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joſhua roſe early in the morning, and the prieſts took up the ark of the Lord.

13 And ſeven prieſts, bearing ſeven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them; but the rear-ward came after the ark of the Lord, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: So they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout; for the Lord hath given you the city.

17 And the city ſhall be accurſed, *even* it, and all that *are* therein, to the Lord: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And you, in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver, and gold, and veſſels of braſs and iron, *are* conſecrated unto the Lord: they ſhall come into the treaſury of the Lord.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that the wall fell down flat (*o*), ſo that the people went up into the city, every man ſtraight before him; and they took the city.

tians abominable in their ſight, while they were under their yoke. Spencer, whom Mr. Locke quotes and approves, gives the words another meaning; underſtanding by the *reproach of Egypt*, that ſlavery which had ſubjected the Iſraelites to the Egyptians; and he thinks circumciſion took away this reproach, becauſe it ſhewed, that thoſe to whom it was adminiſtered were the children of Abraham, and the lawful heirs of that patriarch, to whom the land of Canaan had been promiſed. The Iſraelites, therefore, conſidered uncircumciſion as a diſgrace; they found, and they left the Egyptians uncircumciſed; ſo that uncircumciſion could not be better deſcribed, than by calling it *the reproach of Egypt*.

(*o*) The miraculous nature of this event is ſo palpable, that one cannot conceive how it could come into the minds of any to conteſt it, or even to endeavour to aſſign natural reaſons for it. The horrid art of war was in its infancy at the time of Joſhua; and it does not appear that any of the means found out in ſubſequent ages for overthrowing the walls of cities, or making breaches in them, were then in uſe. The invention of the battering ram is much later. Pliny ſeems to attribute it to Epeus, during the ſiege of Troy; but, in all probability, Ezekiel is the oldeſt author that has mentioned this formidable machine, and Nebuchadnezzar the firſt perſon who uſed it, in the ſiege

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire, and all that *was* therein: only the ſilver, and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the Lord.

25 And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had; (and ſhe dwelleth in Iſrael *even* unto this day:) becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the Lord, that riſeth up and buildeth this city Jericho! He ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it!

27 So the Lord was with Joſhua; and his fame was *noiſed* throughout all the country.

CHAP. VII.

The Iſraelites are put to flight near Ai: the Lord raiſes up the proſtrate Joſhua, and tells him, that ſome of the accurſed thing had been taken; commands him to inquire for the guilty perſon, and to condemn him when found; Achan is found guilty, is ſtoned, and all belonging to him burnt in the fire.

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up; but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men: and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas! O Lord God! wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan!

8 O Lord! what ſhall I ſay, when Iſrael turneth their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land, ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the Lord ſaid unto Joſhua, Get thee up; wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify

ſiege of Jeruſalem, many ages after the Trojan war. See Ezek. iv. 1, 2. xxi. 27. Father Merſenne and Morhoff think it poſſible for the walls of Jericho to have fallen without any extraordinary operation of the divine power, and by the mere ſound of the voices and trumpets of the Hebrews; they, alſo, obſerve, that a violent noiſe is ſufficient to break to pieces the moſt ſolid bodies, and to agitate them at a conſiderable diſtance; and they have collected together ſome curious particulars to prove it; inſiſting, among others, on that related by Borelli, a celebrated mathematician, as an eye witneſs, that being at Taormina, a city in Sicily, above thirty miles from mount Ætna, that volcano made an eruption, the noiſe of which ſhook every houſe in the city, with circumſtances which would not allow him to doubt that this agitation proceeded from the mere trembling of the air, which communicated itſelf to the houſes. But how comes it then to paſs, that we never ſee the frightful clamour of ſo many cannons, mortars, guns, which ſwallow up the ſound of the loudeſt inſtruments, and whoſe horrible din ſhakes the air as with thunder, round a beſieged city, that we never ſee this noiſe alone open breaches to the beſiegers, and ſpare them the trouble of trenches, mines, and aſſaults? But it is too much to ſtop to confute a ſuppoſition, which has engaged the notice of the learned, merely becauſe *they* are learned who have ventured to advance it.

yourſelves againſt to-morrow: for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he, and all that he hath: becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man; and Zabdi was taken:

18 And he brought his houſhold, man by man; and Achan, the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done; hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver (*p*), and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them; and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 So Joſhua ſent meſſengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the Lord.

24 And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the Lord ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: So the Lord turned from the fierceneſs of his anger: wherefore the name of that place was called The valley of Achor, unto this day.

CHAP. VIII.

Ai is taken by ſtratagem; its king hanged, and the city burned with fire; Joſhua builds an altar between Ebal and Gerizim, and there reads the bleſſings and curſes enjoined by Moſes.

AND the Lord ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai and her king as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto yourſelves: lay thee an ambuſh for the city, behind it.

3 So Joſhua aroſe, and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them:

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do. See, I have commanded you.

9 Joſhua therefore ſent them forth: and they went to lie in ambuſh, and abode between

(*p*) About thirty pounds ſterling. See Calmet. *And a wedge of gold*, &c. The Hebrew ſignifies a *tongue of gold*, which is the ſame thing; thereby is meant a piece of gold in a bar, and nearly in the ſhape of a tongue. This wedge, at the rate of fifty ſhekels of gold, might be worth upwards of ninety pounds ſterling, making nearly one thouſand Dutch florins in ſilver. It ſhould be remembered, that in the time of Joſhua, they had no ſilver money.

Beth-el

Beth-el and Ai, on the weſt ſide Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people, to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city; Joſhua went that night into the midſt of the valley.

14 And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the Lord ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them; ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

30 Then Joſhua built an altar unto the Lord God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the Lord commanded the children of Iſrael, as it is written in the book of the law of Moſes; an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the Lord, as well the ſtranger, as he that was born among them: half of them over againſt mount Gerizim, and half of them over againſt mount Ebal; as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

CHAP.

CHAP. IX.

The Gibeonites obtain a league with Israel by craft; which being discovered, they are condemned to a state of slavery.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea, over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up,

5 And old shoes, and clouted, upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now, therefore, make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth:

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us?

12 This our bread we took hot *for* our provision out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and asked not *counsel* at the mouth of the Lord.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel: and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now, therefore, we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; (but let them be hewers of wood, and drawers of water, unto all the congregation,) as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

CHAP. X.

Five kings war against Gibeon; who are subdued by Joshua, great hail-stones falling upon them from heaven: Joshua commands the sun and the moon to stand still; subdues many other cities, and returns triumphant to the camp at Gilgal.

NOW it came to pass, when Adoni-zedek, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; as he

he had done to Jericho and her king, ſo he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities; and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 And the men of Gibeon ſent unto Joſhua, to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 And the Lord ſaid unto Joſhua, Fear them not; for I have delivered them into thine hand: there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going-down to Beth-horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-ſtones, than *they* whom the children of Iſrael ſlew with the ſword (*q*).

12 Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the children of Iſrael; and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon; and thou, Moon, in the valley of Ajalon(*r*).

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? So the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that, before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Iſrael.

15 And Joſhua returned, and all Iſrael with him, unto the camp, to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it, for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and ſmite the hindmoſt of them; ſuffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah, in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

(*q*) Some commentators underſtand theſe words to indicate *a ſhower of great ſtones*; whereas the context evidently expreſſes a ſtorm of hail, *they were more which died with hail-ſtones, than they whom the children of Iſrael ſlew with the ſword*, ver. 11. and if any are doubtful whether ſuch devaſtations could be effected by this means, let them but turn to the Philoſophical Tranſactions publiſhed by the Royal Society, where they will find examples, even in our own time, of hail-ſtones nearly half a pound in weight, which have ruined countries, and killed great numbers of men and beaſts for ſeventy miles round. Such was the hail which fell in Suffolk the 17th of July, 1666, that which oppreſſed the country about Liſle in 1686, that which happened in Wales in 1697, and particularly that which did ſo much damage in Staffordſhire the ſame year. We have moreover an account of the hail which in 1717 deſolated Namur, and the whole country round it, the leaſt pieces of which weighed a quarter of a pound, others a pound, others three, and ſome eight. All theſe events prove that hail-ſtones alone are ſufficient to have done that damage to the army of the Amorites, mentioned by the ſacred hiſtorian; ſo that nothing obliges us to have recourſe to another explanation.

(*r*) To facilitate the Iſraelites obtaining a compleat victory over the five kings of the Amorites, God, at the prayer of Joſhua, cauſed the *ſun and the moon to ſtand ſtill, until the people had avenged themſelves upon their enemies*: theſe are the words of the hiſtorian, confirmed by Habak. iii. 9. But as, in the opinion of all modern philoſophers, it is the earth which

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave; the king of Jeruſalem, the king of Hebron, the king of Jarmuth; the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near; put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed; be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

28 And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein; he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah; and fought againſt Libnah.

30 And the Lord delivered it alſo, and the king thereof, into the hand of Iſrael; and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein; he let none remain in it; but did unto the king thereof, as he did unto the king of Jericho.

31 And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh; and encamped againſt it, and fought againſt it.

32 And the Lord delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 Then Horam, king of Gezer, came up to help Lachiſh: and Joſhua ſmote him and his people, until he had left him none remaining.

34 And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him; and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron; and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein; he left none remaining, according to all that he had done to Eglon, but deſtroyed it utterly, and all the ſouls that *were* therein.

38 And Joſhua returned, and all Iſrael with him to Debir; and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof; and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein; he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof; as he had done alſo to Libnah, and to her king.

40 So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the Lord God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land, did Joſhua take at one time; becauſe the Lord God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp, to Gilgal (*s*).

which rolls round the ſun, and not the ſun round the earth, how is it poſſible to reconcile this ſyſtem with the expreſſions of the ſacred writer? To anſwer this queſtion, without entering into diſcuſſions foreign to the deſign of a commentary, we content ourſelves with remarking, that nothing is more common in Scripture than to expreſs things, not according to the ſtrict rules of philoſophy, but according to their appearances, and the vulgar apprehenſion concerning them. For inſtance, Moſes calls the ſun and moon *two great lights*; but however this appellation may agree with the ſun, it cannot in the ſame ſenſe ſignify the moon, which is ſo well known to be but a ſmall body, and the leaſt of all the planets, and to have no light at all but what it borrows by a reflection of the rays of the ſun; appearing to us larger than the other planets, merely becauſe it is placed nearer to us. The notions of ſome, who have endeavoured to account for this ſignal miracle in a natural way, is ſo abſurd, that 'tis inconceivable how Maimonides, Grotius, and other very learned writers could have approved it; as nothing is more eaſy to ſhew, that God, in the preſent caſe, interpoſed his ſovereign power, in a manner worthy his wiſdom and goodneſs; for had the ſword of the Iſraelites alone gained the victory, this ſucceſs might have been attributed to their valour, to the courage and good conduct

CHAP. XI.

Joſhua ſubdues Jabin, king of Hazor, with the other kings of the northern parts of Canaan, at the waters of Merom: he deſtroys the Anakims, and puts the children of Iſrael in full poſſeſſion of the land of Canaan.

AND it came to paſs, when Jabin, king of Hazor, had heard *theſe things*, that he ſent to Joab king of Madon, and to the king of Shimron, and to the king of Achſhap,

2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 And the Lord ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Iſrael, who ſmote them, and chaced them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſt-ward; and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the Lord bad him: he houghed their horſes, and burnt their chariots with fire.

10 And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before-time was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword; *and* he utterly deſtroyed them, as Moſes the ſervant of the Lord commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 As the Lord commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the Lord to harden their hearts(*t*), that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the Lord commanded Moſes.

duct of their general, to the fortuitous arrangement of circumſtances, or to other ſimilar cauſes; whereas the traces of the divine power gave inconteſtible ſplendor to the miracle thus wrought at the prayer of Joſhua. The ſun and the moon were the principal objects of adoration with the Canaanites: to arreſt theſe great luminaries in their courſe, and to do this at Joſhua's requeſt, was to give idolatry the ſevereſt blow; was to teach idolaters, in the moſt ſtriking manner, that their gods were but vanity, and their worſhip fooliſhneſs.

(*t*) Either for refreſhment, or to divide the fruits of their victories with thoſe who had not fought; or, more particularly, to pay to God their thankſgivings in his ſanctuary. Thus (according to Uſher's calculation) glorioufly ended the fortieth year ſince the departure from Egypt. Moſes had begun it with the conqueſt of the kingdoms of Sihon and Og; Joſhua ended it with that of a great part of the land of Canaan. In the middle of this year the manna ceaſed, and the Iſraelites ate of the corn of the country; ſo that, as the learned chronologiſt proceeds to remark, they began to ſow in autumn, and conſequently, from that time alſo they began to reckon their ſabbatical years. Allix however has obſerved, that, according to the Jews, their firſt ſabbatical year was the fourteenth after their entrance into the land of Canaan. It was neceſſary to divide the country before they cultivated it; ſo that the firſt ſabbatical year muſt have fallen out upon the ſeventh year after the diviſion amongſt the tribes.

21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly, with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

CHAP. XII.

The kings are named who were conquered and driven from their kingdoms; two on the east side of Jordan, namely, Sihon and Og; and thirty-one on the west.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun; from the river Arnon, unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

4 And the coast of Og, king of Bashan, *which was* of the remnant of the giants that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the Lord, and the children of Israel smite: and Moses the servant of the Lord gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad, in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazar, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one; all the kings thirty and one (*u*).

(*t*) He hardened them in the same sense that he had hardened the heart of Pharaoh. Instead of inspiring them with a greater terror than that wherewith they were stricken; instead of giving them any respite; instead of opening their eyes through the agency of his Almighty Grace; he left them to the workings of their own passions. Wisd. x. 11. Unworthy the assistance of that grace, by reason of their enormous disorders, and their perverse obstinacy in guilt, that which should naturally have softened, only hardened them. God, therefore, enraged at their incorrigible wickedness, abandoned them to themselves, and to a corruption, which, through their own fault, drew them into utter ruin. In this sense it is that God *hardened them*, or rather, that being left by him, they hardened themselves, so as to venture, after all that had happened, to *come against Israel in battle, that he* (Israel) *might destroy them*. Deut. vii. 2. xx. 16, 17, &c. See Waterland's Script. Vind. part ii. p. 58. This forsaking them was really a punishment of the Canaanites for their crimes, and especially because they had refused peace.

CHAP.

CHAP. XIII.

The boundaries of the land not yet conquered: the countries and cities beyond Jordan assigned to the two tribes of Reuben and Gad, and the half tribe of Manasseh, are specified.

NOW Joshua was old, *and* stricken in years; *and* the Lord said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad, under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now, therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan, east-ward, *even* as Moses, the servant of the Lord, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan, unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire, *are* their inheritance, as he said unto them.

15 And Moses gave unto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

(*u*) We must not be surprised at seeing so many kings in so small a country. Each city and its territory had its own. What was the king of Beth-el? He and the king of Ai together had hardly 12000 subjects. Such were kingdoms in their first state every where. Cæsar, in his *Commentaries*, speaks of four kings in the single county of Kent. How many then must there have been in all Great Britain? Tacitus says, that the Silures and Brigantes had each of them their own king. Cæsar tells us, that amongst the Gauls there were as many kings as princes. Livy says the same thing of Spain; and Vopiscus introduces the emperor Probus writing to the senate, that he had subdued Germany, and saw at his feet nine kings of different nations, &c.

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan, and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir, the ſon of Manaſſeh, *even* to the one half of the children of Machir, by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho, eaſt-ward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: the Lord God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

Joſhua and Eleazer diſtribute the land of Canaan by lot: Caleb deſireth mount Hebron to be given to him; and Joſhua granteth his petition.

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazer the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe (*w*).

3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

5 As the Lord commanded Moſes, ſo the children of Iſrael did: and they divided the land.

6 Then the children of Judah came unto Joſhua in Gilgal: and Caleb, the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt the thing that the Lord ſaid unto Moſes, the man of God, concerning me and thee, in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea, to eſpy out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden, ſhall be thine inheritance, and thy children's for ever; becauſe thou haſt wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as he ſaid, theſe forty and five years, even ſince the Lord ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now, lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day, as *I was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in.

12 Now, therefore, give me this mountain, whereof the Lord ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the Lord *will be* with me, then I ſhall be able to drive them out, as the Lord ſaid.

13 And Joſhua bleſſed him, and gave to Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 Hebron, therefore, became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day; becauſe that he wholly followed the Lord God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

(*w*) Though God had ſufficiently pointed out by the predictions of Jacob, when dying, and by thoſe of Moſes, what portions he deſigned for each tribe; we readily diſcern an admirable proof of his wiſdom, in the orders he gave to decide them by lot. By this means were prevented the falſe interpretations which might have been given to the words of Jacob and Moſes; and by ſtriking at the root of whatever might occaſion jealouſies and diſputes amongſt the tribes, he evidently ſecured the honeſty of thoſe who were to be appointed to diſtribute to them the conquered countries in the land of Canaan. Beſides, the ſucceſs of this method became a freſh proof of the divinity of the Iſraelites' religion, and the truth of its oracles. Each tribe finding itſelf placed by lot exactly in the ſpot which Jacob and Moſes had foretold, it was evident that Providence had equally directed both thoſe predictions and that lot. The event juſtified the truth of the promiſes. The more ſingular it was, the more clearly do we diſcern the finger of God in it. No one has

CHAP. XV.

The borders of the tribe of Judah are described: Caleb promises that he will give his daughter to wife to the man who shall take Kirjath-sepher: Othniel succeeds: the cities of the tribe of Judah are enumerated.

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom, the wilderness of Zin south-ward, *was* the uttermost part of the south-coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh south-ward.

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended upon the south side unto Kadesh-barnea; and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings-out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter, *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan, the son of Reuben.

7 And the border went up toward Debir from the valley of Achor, and so northward, looking towards Gilgal, that *is* before the going-up to Adummim, which *is* on the south side of the river: and the border passed towards the waters of En-shemesh; and the goings-out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah west-ward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron north-ward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings-out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commanded of the Lord to Joshua; *even* the city of Arba, the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water: and he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom south-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

has set these reflections in a fairer light than Masius. "The portion, says he, fell to each tribe just as Jacob had declared 250 years before, in the last moments of his life, and Moses, immediately before his death; for, to the tribe of Judah fell a country abounding in vineyards and pastures; to Zebulun and Issachar, sea-ports; in that of Asher was a plenty of oil, wheat and metals; that of Benjamin, near to the temple, was in a manner *between the shoulders of the deity*. Ephraim and Manasseh, were distinguished with a territory blest in a peculiar manner by heaven. The land of Naphtali extended from the west to the south of the tribe of Judah. Since therefore the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the words of Jacob and Moses, the direction of his hand in the lot, and his providence in the event?" See Masius on the place.

24 Ziph,

24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,
31 And Ziklag, and Madmannah, and Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages.
33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities, with their villages.
37 Zenan, and Hadashah, and Migdalgad,
38 And Dilean, and Mizpeh, and Joktheel,
39 Lachish, and Bozketh, and Eglon,
40 And Cabbon, and Lahmas, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities, with their villages.
42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah; nine cities, with their villages.
45 Ekron, with her towns, and her villages.
46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages.
47 Ashdod, with her towns, and her villages; Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*.
48 And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-sannah, which *is* Debir.
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh: eleven cities, with their villages.
52 Arab, and Dumah, and Eshean,
53 And Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior; nine cities, with their villages.
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeath, and Timnah; ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities, with their villages.
60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah; two cities, with their villages.
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and En-gedi; six cities, with their villages.
63 As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

The general borders of the sons of Joseph. The Canaanites not yet conquered.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el;
2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,
3 And goeth down west-ward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings-out thereof are at the sea.
4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the east side, was Ataroth-addar, unto Beth-horon the upper.
6 And the border went out toward the sea, to Michmethah on the north side; and the border went about east-ward unto Taanath-shiloh, and passed by it on the east to Janohah:
7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah west-ward unto the river Kanah: and the goings-out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim, by their families.
9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities, with their villages.
10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP.

CHAP. XVII.

The lot of the half tribe of Manasseh: possessions are given to the daughters of Zelophehad: the borders of the tribe of Manasseh are described. Joshua promises to the sons of Joseph that they should not have one lot only; and commands them to inhabit the mountain, till they drive out the Canaanites.

THERE was also a lot for the tribe of Manasseh; (for he *was* the first-born of Joseph) *to wit*, for Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male-children of Manasseh, the son of Joseph, by their families.

3 But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the coast descended unto the river Kanah, south-ward of the river. These cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea.

10 South-ward *it was* Ephraim's, and north-ward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities, but the Canaanites would dwell in that land;

13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*,

18 But the mountain shall be thine: for it *is* a wood, and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

The tabernacle is set up at Shiloh: the remainder of the land is described, and divided by lot.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there(*x*); and the land was subdued before them.

(*x*) After a stay of seven years at Gilgal, Joshua took, and (without doubt at the express command of God) performed the resolution to remove the camp to Shiloh. It belonged to the Lord only, to mark out the place where he thought proper to fix the residence of his tabernacle; Deut. xii. 8, 10. And in all probability he made known his will in this respect by *Urim* and *Thummim*. See Mede's Works, b. i. disc. 45. Shiloh was the place pitched upon. This city, which the learned Archbp. Usher alledges to have been the same with Salem, was situate upon a hill, in the tribe of Ephraim, about fifteen miles from Jerusalem, in the heart, as it were, of the whole country. There, consequently, the tabernacle was more safe than any where else; and for the same reason, it was more within reach of each

of

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* you slack to go to possess the land which the Lord God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no part among you, for the priesthood of the Lord *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the Lord, gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went, and passed through the land, and described it by cities, into seven parts, in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast lots for them in Shiloh, before the Lord: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan, and the border went up to the side of Jericho, on the north side, and went up through the mountains west-ward; and the goings-out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz (which *is* Beth-el) south-ward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea south-ward, from the hill that *lieth* before Beth-horon south-ward; and the goings out thereof were at Kirjath-baal, (which *is* Kirjath-jearim) a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth towards Geliloth, which *is* over-against the going-up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah north-ward, and went down unto Arabah.

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay of the salt sea, at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities, with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

of the tribes, who were to present their religious services to God. Here this sacred edifice remained for about three hundred and fifty years, till the time of Samuel, or at least three hundred and twenty-eight years, as the archbishop observes, whose chronology we follow. See Annals *ad A. M.* 2560. Lastly, at Shiloh Joshua was himself better accommodated for the convenient dividing of the lands which still remained to be distributed. All Israel therefore decamped from Gilgal, and came to Shiloh; the Canaanites, either subdued or terrified, not daring to lay the least obstacle in their way. For, as the historian adds, *the land was subdued before the children of Israel.*

28 And

28 And Zelah, Eleph, and Jebuſi, (which *is* Jeruſalem) Gibeath, *and* Kirjath; fourteen cities, with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

The lot of Simeon, of Zebulun, of Iſſachar, of Aſher, of Naphtali, of Dan, whoſe boundaries are deſcribed: the children of Dan take the city Leſhem: the Iſraelites give to Joſhua the city of Timnath-ſerah, which he rebuilds.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities, and their villages.

7 Ain, Remmon, and Ether, and Aſhan; four cities, and their villages;

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eaſt-ward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah:

14 And the border compaſſeth it on the north ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities, with their villages.

16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities, with their villages.

17 *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez:

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities, with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities, and their villages.

24 And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſt-ward, and to Shihor-libnath,

27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre: and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea, from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities, with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities, with their villages.

32 The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum: and the out-goings thereof were at Jordan:

34 And *then* the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth ſide, and reacheth to Aſher, on the weſt ſide, and to Judah upon Jordan toward the ſun-riſing:

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities, with their villages.
39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities, and their villages.
40 *And* the seventh lot came out for the tribe of the children of Dan, according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Ajalon, and Jethlah,
43 And Elon, and Thimnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalath,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border before Japho.
47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan, according to their families, these cities, with their villages.
49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:
50 According to the word of the Lord, they gave him a city which he asked, *even* Timnath-serah, in mount Ephraim: and he built the city, and dwelt therein.
51 These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation: so they made an end of dividing the country.

CHAP. XX.

God commandeth, and the Israelites appoint, six cities of refuge.

THE Lord also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.
4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city; they shall take him into the city unto them, and give him a place that he may dwell among them.
5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbour unwittingly, and hated him not before-time.
6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.
8 And on the other side Jordan by Jericho east-ward, they assigned Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAP. XXI.

Eight and forty cities are given by lot out of the other tribes, to the Levites. God giveth rest unto the Israelites.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel:
2 And they spake unto them at Shiloh, in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.
3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities, and their suburbs.
4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
5 And the rest of the children of Kohath *had* by

by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh, in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities, with their ſuburbs, as the Lord commanded by the hand of Moſes.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for their's was the firſt lot.)

11 And they gave them the city of Arba, the father of Anak (which *city is* Hebron) in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

13 Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs; nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs; four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities, with their ſuburbs.

20 And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs; four cities.

25 And out of the half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs; two cities.

26 All the cities *were* ten, with their ſuburbs, for the families of the children of Kohath that remained.

27 And unto the children of Gerſhon, of the families of the Levites, out of the *other* half-tribe of Manaſſeh *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer; and Beeſh-terah with her ſuburbs; two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs; four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs; four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer; and Hammoth-dor with her ſuburbs; and Kartan with her ſuburbs; three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities, with their ſuburbs.

34 And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer; and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *were* forty and eight cities, with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

44 And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

CHAP. XXII.

Joshua dismisseth the two tribes and a half. They build an altar of testimony on the banks of Jordan; the purpose of which being mistaken by the other tribes, is satisfactorily cleared up.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye into your tents, *and* unto the land of your possession, which Moses, the servant of the Lord, gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* (y) in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan west-ward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord, by the hand of Moses.

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel; and each one *was* an head of the house of *their* fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day (although there was a plague in the congregation of the Lord.)

18 But that ye must turn away this day, from

(y) These words seem to be here inserted, 1. Merely by way of parenthesis, and as it were to bring back to the reader's view the present state of the tribe of Manasseh settled as well as the other on this side of the Jordan. 2. It may be a kind of introduction to what follows, namely, Joshua's blessing the children of Manasseh; for from the manner in which the whole is worded, one would think that he blessed them separately: perhaps too he might make them some present. The word *blessing*, signifies often a *gratification*, a *gift*, as 2 Kings v. 15. and it would not be surprising to find Joshua distinguishing the Israelites of this half-tribe, since it was more nearly related than any of the others to the tribe of Ephraim, to which himself belonged, as they were about to be separated from each other.

following

following the Lord? and it will be, *seeing* ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if *it be* in rebellion, or if in transgression against the Lord (save us not this day.)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God, that *is* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord (z): now ye have delivered the children of Israel out of the hand of the Lord.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *shall be* a witness between us, that the Lord *is* God.

CHAP. XXIII.

Joshua's exhortation to the Israelites before his death.

AND it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations, because of you; for the Lord your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot

(z) Rejoiced to find by the answer of their brethren, that they were perfectly innocent, Phinehas and his associates think it their duty to acknowledge that God was among them, that they had done nothing unworthy his protection, and that consequently neither of them had any thing to apprehend from the divine displeasure, as they had feared, at seeing the altar on the bank of Jordan: the latter clause might in this view be rendered thus; *Now therefore, behold, we are happily delivered from our fears.*

these

these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand, or to the left;

7 That ye come not among these nations, these that remain amongst you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations; *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the Lord your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

Joshua assembles the tribes; recounts God's blessings to them; renews the covenant with them, and afterwards departs this life. The bones of Joseph are buried in Shechem. Eleazar dies.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen, unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the

the Hivites, and the Jebuſites; and I delivered them into your hand.

12 And I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy ſword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 Now therefore, fear the Lord, and ſerve him in ſincerity and in truth: and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt; and ſerve ye the Lord.

15 And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom ye will ſerve; whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: But as for me and my houſe, we will ſerve the Lord.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other gods;

17 For the Lord our God, he *it is* that brought us up, and our fathers, out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the Lord; for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the Lord; for he *is* an holy God: he *is* a jealous God; he will not forgive your tranſgreſſions, nor your ſins.

20 If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay; but we will ſerve the Lord.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt yourſelves, that ye have choſen you the Lord, to ſerve him. And they ſaid, *We are* witneſſes.

23 Now therefore put away (*ſaid he*) the ſtrange gods which *are* among you, and incline your heart unto the Lord God of Iſrael.

24 And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute and an ordinance in Shechem.

26 And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the Lord (*a*).

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the Lord which he ſpake unto us: it ſhall be therefore a witneſs unto you, leſt ye deny your God.

28 So Joſhua let the people depart, every man unto his inheritance.

29 And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the Lord, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north ſide of the hill of Gaaſh.

31 And Iſrael ſerved the Lord all the days of Joſhua, and all the days of the elders that overlived Joſhua, and which had known all the works of the Lord, that he had done for Iſrael.

32 And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver: and it became the inheritance of the children of Joſeph.

33 And Eleazar the ſon of Aaron died; and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

(*a*) To perpetuate the memory of this renewal of the covenant, to convince the Iſraelites of the reverence due to that obligation, which they had aſſembled to enforce, and to leave ſuch an immortal teſtimony, as might witneſs againſt them for the Lord, in caſe they forſook his holy religion; Joſhua cauſed a particular account of all that had paſſed to be written down, and added to the *book of the law*, which Moſes had ordered to be kept *in the ſide of the ark*. Deut. xxxi. 26. Poſſibly he cauſed a copy of it to be tranſcribed at the ſame time into the *book of the law* which was to remain in the hands of the princes of Iſrael, for the uſe of the tribes. Ch. xvii. 18. To this monument Joſhua added a ſecond to eternize the remembrance of the covenant ſo renewed. He ſet up a great ſtone under an oak; and in all probability ordered an inſcription to be engraven thereon, referring to the auguſt ſolemnity, the memory of which he was deſirous to perpetuate. People from the earlieſt ages of the world, uſed to rear ſtones for the like purpoſe, in the caſe of important events. We find an inſtance of it in the hiſtory of Jacob, Gen. xxviii. 18. and another in the hiſtory of Joſhua himſelf, ch. vi. 3, 20, 21.

THE

The BOOK of JUDGES.

CHAP. I.

The tribe of Judah, having conquered Adoni-bezek, take Jeruſalem, and Hebron, which is given to Caleb. Othniel takes the city of Kirjath-ſepher. The other tribes ſpare the Canaanites, to their own diſadvantage.

NOW after the death of Joſhua (*b*), it came to paſs, that the children of Iſrael aſked the Lord, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the Lord ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites; and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him; and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs, and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.)

9 And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba) and they ſlew Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir: (and the name of Debir before *was* Kirjath-ſepher:)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel, the ſon of Kenaz, Caleb's younger brother, took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth land; give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 And the children of the Kenite, Moſes' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderneſs of Judah, which *lieth* in the ſouth of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the city was called Hormah:)

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the Lord was with Judah, and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 And the houſe of Joſeph, they alſo went up againſt Beth-el: and the Lord *was* with them.

23 And the houſe of Joſeph ſent to deſcry Beth-el: (now the name of the city before *was* Luz.)

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the

(*b*) This book, ſays Mr. Locke, is called *Sophetim*, and in Hebrew *ſuffitas*, which word ſignifies an *avenger*, a *deliverer*. See Prideaux's Connect. vol. i. p. 92. The book is generally divided into two parts: the firſt containing the hiſtory of the Judges, from Othniel to Samſon; the ſecond containing a narrative of ſeveral illuſtrious exploits which happened in or about the time of the Judges. It is not agreed who was the author of this book: the moſt probable opinion, and that which has the majority of criticks on its ſide, is, that it was written by Samuel. But for more on this ſubject, we refer to Bp. Patrick, Calmet, and the other larger introductions.

Hittites,

Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries.

36 And the coaſt of the Amorites *was* from the going-up to Akrabbim, from the rock, and upward.

CHAP. II.

Joſhua being dead, the Iſraelites revolt to ſtrange gods: are oppreſſed by the Canaanites, and weep, being rebuked by an angel: God afterwards ſendeth them Judges, who ſubdue the Canaanites; but after their death the Iſraelites return to their wickedneſs, and are puniſhed.

AND an angel of the Lord came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

2 And ye ſhall make no league with the inhabitants of this land; ye ſhall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their gods ſhall be a ſnare unto you.

4 And it came to paſs, when the angel of the Lord ſpake theſe words unto all the children of Iſrael, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they ſacrificed there unto the Lord.

6 And when Joſhua had let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

7 And the people ſerved the Lord all the days of Joſhua, and all the days of the elders that out-lived Joſhua, who had ſeen all the great works of the Lord, that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the Lord, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north ſide of the hill Gaaſh.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the Lord, nor yet the works which he had done for Iſrael.

11 And the children of Iſrael did evil in the ſight of the Lord, and ſerved Baalim (*c*).

12 And they forſook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the Lord to anger.

13 And they forſook the Lord, and ſerved Baal and Aſhtaroth.

14 And the anger of the Lord was hot againſt Iſrael, and he delivered them into the hands of ſpoilers that ſpoiled them, and he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of

(*c*) The objects of falſe worſhip were called by the general name *Baalim*, or *lords*; and indeed, as St. Paul remarks, the pagans had *gods many and lords many*. The firſt and chief of which, and from whence the reſt ſeem to have derived this name, was *Baal*, or *the* lord; *the ſun*; as *Aſhtaroth* or *Aſtarte*, ſeems to have been *the moon*, worſhipped in different countries under the name *Juno*, and *Venus*: ver. 13. See Selden de Diis Syr. & Voſſius de Orig. & Prog. Idol. The

the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless, the Lord raised up Judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their Judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so.

18 And when the Lord raised them up Judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: for it repented the Lord, because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

20 And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAP. III.

An account of the nations which were left to prove Israel; by communion with whom they commit idolatry, and are punished. Othniel, Ehud, and Shamgar, are raised up to deliver them.

NOW these *are* the nations which the Lord left, to prove Israel by them, (*even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;)

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering-in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim, and the groves.

8 Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel, the son of Kenaz, Caleb's younger brother.

10 And the spirit of the Lord came upon him, and he judged Israel (*d*), and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia, into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel, the son of Kenaz, died.

12 And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon, the king of Moab, eighteen years.

15 But when the children of Israel cried unto

reason why the Israelites so often lapsed into idolatry, may easily be deduced from the common notion of tutelary deities, which they had imbibed during their residence in Egypt, which was the fruitful parent of sciences and idolatry. One generally received consequence of this opinion was, that the peculiar or tutelary deity of any country could not be neglected even by the conquerors of that country without impiety, and that their impiety would certainly meet with punishment from the deity whom they thus neglected. The Israelites therefore, unwilling to expose themselves to the resentment which the tutelary deity was supposed to take on those who, inhabiting his land, yet slighted his worship; unwilling likewise to leave their paternal God, they incorporated the worship of both; and served not only the God of Abraham, Isaac, and Jacob, but likewise the *Baalim*, or local tutelary deities of the countries wherein they were settled. This crime the Israelites seem to have been guilty of, when they are said "to have forsaken the Lord God of their fathers, and to have followed other gods, the gods of the people that were round about them."

the

the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon, the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon, king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him went out from him.

20 And Ehud came unto him; and he was ſitting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead upon the earth.

26 And Ehud eſcaped while they tarried; and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the Lord hath delivered your enemies, the Moabites, into your hand. And they went down after him, and took the fords of Jordan, toward Moab, and ſuffered not a man to paſs over.

29 And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years.

31 And after him was Shamgar, the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad: and he alſo delivered Iſrael.

CHAP. IV.

Deborah and Barak deliver Iſrael from Jabin and Siſera: Jael puts Siſera to death.

AND the children of Iſrael again did evil in the ſight of the Lord when Ehud was dead.

2 And the Lord ſold them into the hand of Jabin, king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramath and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the Lord God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

(*d*) He was moved, by an extraordinary impulſe from God, to take upon him the government of the people, which none dared to do, unleſs appointed by God himſelf, who was the king of the nation. Joſephus pretends that God appeared to Othniel, ſo that he could not doubt of the divinity of his miſſion. The Chaldee paraphraſt ſeems to favour this opinion; for he ſays that *the ſpirit of prophecy was upon Othniel.* Doubtleſs he, as well as the other judges, had not only an inward incitement to undertake the deliverance of God's people, but was likewiſe endowed with an extraordinary degree of courage and conduct. Reſpecting the chronological difficulties ariſing from the words in the 11th verſe, we refer to Bp. Uſher, and to Saurin's 10th Diſſertation. vol. iii.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary) so he died (*e*).

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

The song of Deborah and Barak.

THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I will sing unto the Lord, I will sing *praise* to the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel!

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

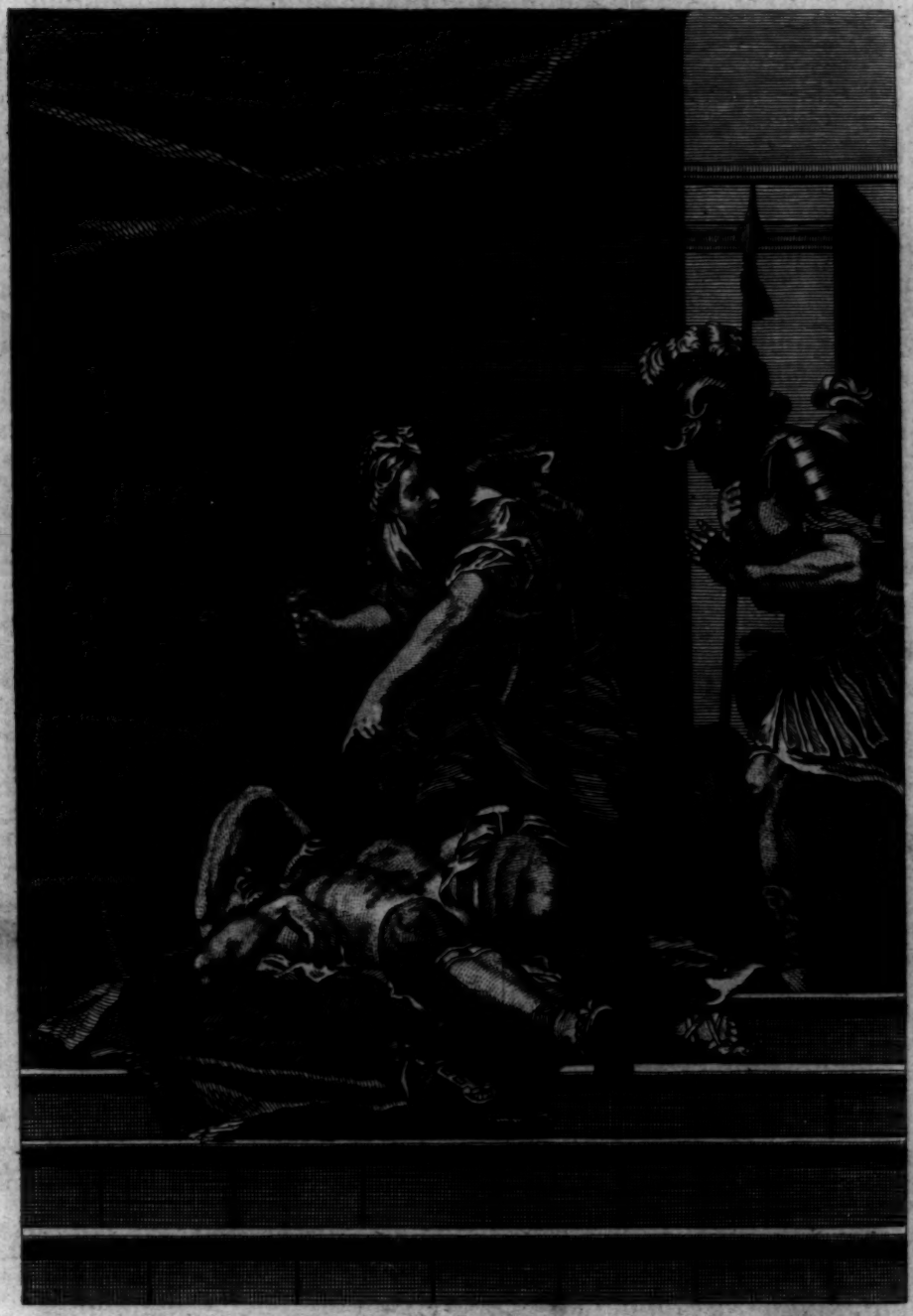
8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel,

(*e*) This nail was one of those great *pins* with which they fastened the tents to the ground. Bp. Patrick upon this event observes, that she might as well have let Sisera lie in his profound sleep till Barak took him, if she had not felt a divine power moving her to this, that the prophecy of Deborah might be fulfilled. Nothing but this authority from God could warrant such a fact, which seemed a breach of hospitality, and to be attended with several other crimes; but was not so when God, the Lord of all men's lives, ordered her to execute his sentence upon Sisera. It can scarce be doubted, says Dr. Waterland, but that Jael had a divine direction or impulse to stir her up to this action. The enterprise was exceeding bold and hazardous, above the courage of her sex. The resolution she took appears very extraordinary, and so has the marks and tokens of its being from the extraordinary hand of God. In this view all is clear and right, and no objectors will be able to prove there was any treachery in it: for she ought to obey God rather than man; and all obligations to man cease, when brought in competition with our higher obligations towards God.

that

JAEL KILLETH SISERA



——And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. Judges Ch.IV.Ve.22

that offered themſelves willingly among the people: Bleſs ye the Lord.

10 Speak ye that ride on white aſſes (*f*), ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *toward the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak; and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah; even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven, the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength!

22 Then were the horſe-hoofs broken, by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Morez, (ſaid the angel of the Lord;) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be; bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk; ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the lattice, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O Lord: but *let* them that love him *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

The Iſraelites are oppreſſed ſeven years by the Midianites: Gideon is raiſed up by the Lord for their deliverance. The miracle of the fleece of wool.

AND the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites, the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the encreaſe of the earth, till thou come

(*f*) *Particoloured aſſes.* Wat. Theſe are ſuppoſed to have been *aſſes* of the *Zebra* kind; The author of the *Obſervations*, however (p. 268.) is of opinion, "that theſe aſſes are not called *white*, on account of their natural colour, but rather from their *capariſons*, according to the cuſtom amongſt the Arabs to this day, who uſe ſaddles of wood in riding, and have always, as a part of their riding furniture, a cloth which they call the *hiran*, about ſix ells long, which they fold up and put upon the wooden ſaddle, in order to ſit with greater eaſe; and which they uſe when they bait, as a ſort of mattraſs to repoſe themſelves upon." The clauſe, *ye that ſit in judgment*, explains the preceding. *Ye who walk by the way*, ſeems evidently to mean thoſe merchants or traffickers, who might now ſafely travel about their buſineſs, which they could not do before this deliverance, (ver. 6.) and for which Deborah calls upon them *to ſpeak*, i. e. give thanks to God.

unto

unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the children of Iſrael cried unto the Lord.

7 And it came to paſs when the children of Iſrael cried unto the Lord becauſe of the Midianites;

8 That the Lord ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the Lord God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage.

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land;

10 And I ſaid unto you, I *am* the Lord your God; fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

11 And there came an angel of the Lord, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide *it* from the Midianites.

12 And the angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, Oh, my lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the Lord bring us up from Egypt? but now the Lord hath forſaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh, my lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And the Lord ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him, under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 Then the angel of the Lord put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh, and the unleavened cakes. Then the angel of the Lord departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the Lord, Gideon ſaid, Alas, O Lord God! for becauſe I have ſeen an angel of the Lord face to face.

23 And the Lord ſaid unto him, Peace *be* unto thee; fear not: thou ſhalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 And it came to paſs the ſame night, that the Lord ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the Lord had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he

he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 Then all the Midianites and the Amalekites, and the children of the eaſt, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him: and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali; and they came up to meet him.

36 And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*; then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

Gideon, by the command of God, ſelects a ſmall number out of his army to go againſt the Midianites; who are put to flight, and deſtroy each other. Their two princes, Oreb and Zeeb, are taken and ſlain.

THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north ſide of them, by the hill of Moreh, in the valley.

2 And the Lord ſaid unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore, go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thouſand, and there remained ten thouſand.

4 And the Lord ſaid unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the Lord ſaid unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the Lord ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt hear what they ſay; and afterwards ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This

is

is nothing elſe ſave the ſword of Gideon, the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe; for the Lord hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord, and of Gideon.

19 So Gideon, and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The ſword of the Lord, and of Gideon.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other ſide Jordan.

CHAP. VIII.

Gideon pacifies the Ephraimites: he takes the two kings, Zebah and Zalmunna, priſoners. He refuſes the kingdom offered to him, and dies, being the father of ſeventy children.

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that.

4 And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them.*

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briars.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him.*

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men,* all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſwords.

11 And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 And Gideon, the ſon of Joaſh, returned from battle before the ſun *was up,*

14 And

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that* are weary:

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they (*g*); each one resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them: but the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that you would give me every man the ear-rings of his prey: for they had golden ear-rings, because they *were* Ishmaelites:)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years, in the days of Gideon.

29 And Jerubbaal, the son of Joash, went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

32 And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, (*namely*, Gideon,) according to all the goodness which he had shewed unto Israel.

CHAP. IX.

Abimelech is made king, and puts his brethren to death. Jotham, the only surviving one, rebuketh Abimelech and the men of Shechem by a parable, and foretels their ruin. At the siege of Thebez Abimelech is killed by a piece of a mill stone cast upon his head.

AND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you,

(*g*) They tell Gideon that they resembled him;—*as thou art, so were they*; i. e. men in whose aspect greatness and majesty were conspicuous; *every one resembled the children of a king*. For this murder of his brethren, Gideon orders his *eldest son Jether*, ver. 20. to rise up and slay Zebah and Zalmunna; for it was not unusual in ancient times for great persons to execute those offenders upon whom they passed sentence. They had then no publick executioners. Samuel himself is said to have hewn Agag to pieces in Gilgal; and Benaiah, the general of the army, to have fallen upon Joab at the horns of the altar. Gideon, like another Asdrubal, would have animated his son by this execution to a zeal against the enemies of Israel: but the youth was afraid to obey his father's commands; terrified, possibly, by the fierce countenance of the Midianites, intrepid at the view of death, as their next words prove; in which they intreat Gideon, as a man of strength and dignity, to dispatch them, that they might not have the disgrace of their defeat augmented by an ignominious death from the hands of a stripling.

either that all the ſons of Jerubbaal, *which are* threeſcore and ten perſons, reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mother's brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith, wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren, the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham, the youngeſt ſon of Jerubbaal, was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lifted up his voice and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they ſaid unto the olive tree, Reign thou over us.

9 But the olive tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech, the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother.)

19 If ye then have dealt truly and ſincerely with Jerubbaal, and with his houſe this day; *then* rejoice ye in Abimelech, and let him alſo rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo; and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem; for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 And when Zebul, the ruler of the city, heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning, as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *Is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech:

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day; and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 And when all the men of the tower of Sheehem heard *that*, they entered into an hold of the houſe of the god of Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a millſtone upon Abimelech's head, and all to break his ſcull.

54 Then he called aſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 Thus God rendered the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham, the ſon of Jerubbaal.

CHAP. X.

Tola judgeth Iſrael, and after him Jair: the Iſraelites are oppreſſed by the Philiſtines and the Ammonites: they cry unto the Lord, and encamp in Mizpeh.

AND after Abimelech, there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel; and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel; eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the Lord said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried unto me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

17 Then the children of Ammon were gathered together and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

Jephthah's covenant with the Gileadites: his vow; which he performeth on his daughter.

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons, and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now, when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord at Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok,

Jabbok, and unto Jordan: now, therefore, reſtore thoſe *lands* again peaceably.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſaid unto him, Thus ſaith Jephthah; Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Iſrael came up from Egypt, and walked through the wilderneſs, unto the Red ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent:* and Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt; but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the Lord God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael; and ſhouldeſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So, whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better than Balak the ſon of Zippor, king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not ſinned againſt thee; but thou doeſt me wrong to war againſt me: the Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 Then the Spirit of the Lord came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands;

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lord's; and I will offer it up for a burnt-offering.

32 So Jephthah paſſed over unto the children of Ammon, to fight againſt them; and the Lord delivered them into his hands;

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 And Jephthah came to Mizpeh unto his houſe; and behold, his daughter came out to meet him with timbrels and with dances: and ſhe *was his* only child; beſide her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter! thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That*

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite, four days in a year (*b*).

CHAP. XII.

The Ephraimites expoſtulate with Jephthah, and threaten to burn his houſe: Jephthah diſcomfits them: he dies, and is ſucceeded by other Judges.

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with me? We will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay;

6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him Elon a Zebulonite judged Iſrael: and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him, Abdon, the ſon of Hillel a Pirathonite, judged Iſrael.

14 And he had forty ſons and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

15 And Abdon, the ſon of Hillel, the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

The Iſraelites are oppreſſed forty years by the Philiſtines: an angel appears to the wife of Manoah, and promiſes her a ſon: he appears again to the huſband and wife, and aſcends, in the midſt of the flame of the burnt-offering, towards heaven: Samſon is born.

AND the children of Iſrael did evil again in the ſight of the Lord; and the Lord delivered them into the hand of the Philiſtines forty years.

2 And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive and bare a ſon.

4 Now, therefore, beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*:

5 For lo, thou ſhalt conceive, and bear a ſon: and no raſor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance

(*b*) When Jephthah returned victorious, he was met by his daughter, who accordingly became the object of his vow; and therefore, as we underſtand it, being in every reſpect improper for a burnt-offering, ſhe was to be devoted to a ſingle ſtate in the ſervice of the Lord: the greater calamity to Jephthah, as *ſhe was his only child*; ver. 34. a circumſtance, which the ſacred hiſtorian dwells upon: *beſides her he had neither ſon nor daughter*. Immediately upon her father's ſignifying his vow to her, ſhe ſeems to have underſtood him, and with pious alacrity ſubmits to the decree, though celibacy, and the want of offſpring, were eſteemed by the women of Iſrael as the ſevereſt puniſhment, ver. 36. She requeſts to be allowed two months *to bewail* this calamity; to bewail her being cut off, as it were, from Iſrael, and deprived of all hope to become a mother amongſt thoſe from whom the Meſſiah was to ſpring. Jephthah complies with her requeſt; and at *the end of two months ſhe returned to her father, who did with her*, ſays the ſacred writer, *according to his vow;—and ſhe knew no man*: in which words, it is clear as the light, that the vow of Jephthah was fulfilled

of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine, nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God, from the womb to the day of his death.

8 Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her, let her observe.

15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the Lord said unto him, Why asketh thou thus after my name, seeing it *is* secret?

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the Lord: and *the angel* did wonderously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would, as at this time, have told us *such things* as these.

24 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAP. XIV.

Samson marries a wife of the Philistines: he rends a lion in pieces, in whose carcase he afterwards finds a swarm of bees and honey: he puts forth a riddle to his companions, the interpretation of which his wife enticeth from him: he slays thirty Philistines.

AND Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines:

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore, get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it *was* of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

fulfilled; for, if she had been slain as a burnt-offering, it would have been absurd enough to have told us, that she afterwards *knew no man*. And, indeed, the passage is so plain, that one would wonder it could ever have come into the heads of writers to conceive that her father, who was a truly pious man, could have thought of offering up his daughter as a sacrifice to that GOD, who never allowed or admitted such horrid sacrifices, and whose great quarrel against the baneful idols of the heathens was, that they called for and accepted the sacrifices of sons and daughters. See Lev. xviii. 21. xx. 2. Deut. xii. 31. xviii. 10. This appears to us the genuine sense of a passage, upon which volumes have been written. Those who choose to enter more deeply into the subject, may consult Pfeifferi. *Dub. Vex.* Saurin, Dodwell, Schudt, Smallridge, or Sykes.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the ſpirit of the Lord came mightily upon him, and he rent him as he would have rent a kid; and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and ſhe pleaſed Samſon well.

8 And after a time he returned to take her; and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him.

12 And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And Samſon's wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day, before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

Samſon is denied his wife: he burneth the Philiſtines' corn: he is bound by the men of Judah, and delivered to the Philiſtines: he breaketh his bands, and killeth one thouſand of the Philiſtines with the jaw bone of an aſs; the Lord giveth water to quench his thirſt.

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid; and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her; therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

3 And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon, the ſon-in-law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her and her father with fire.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind

bind Samſon are we come up, to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the Spirit of the Lord came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand, and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw (*i*), and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

Samſon carrieth away the gates of Gaza: falls in love with Delilah, to whom he confeſſes that his ſtrength would leave him if his head ſhould be ſhaven. His hair being ſhaven off while he is aſleep, he is taken by the Philiſtines; his eyes are put out, and he grinds in the priſon-houſe. The manner of his death.

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him, to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound, to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs, that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried; and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber:) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that were never occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And *there were* liers in wait abiding in the chamber:) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

(*i*) It is very evident, from what follows in this verſe, that our tranſlation is erroneous; ſince if God had cauſed water to come from the *jaw*, only for the preſent ſatisfying Samſon's neceſſities, is it reaſonable to ſuppoſe that

15 And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth.*

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees; and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the Lord was departed from him (*k*).

21 But the Philiſtines took him, and put out his eyes (*l*), and brought him down to Gaza, and bound him with fetters of braſs; and he did grind in the priſon-houſe.

22 Howbeit, the hair of his head began to grow again, after he was ſhaven (*m*).

23 Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 (Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.)

28 And Samſon called unto the Lord, and ſaid, O Lord God, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes (*n*).

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines: And he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein. So the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: And he judged Iſrael twenty years.

CHAP. XVII.

Micah, an Ephraimite, reſtores the money which he had taken from his mother; from which ſhe commands a graven image to be made: Micah hires a Levite to be his prieſt.

AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me; I took it. And his mother ſaid, Bleſſed *be thou* of the Lord, my ſon!

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the Lord, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mo-

Samſon would have given it the name of *a well* or *fountain*, or that the ſacred hiſtorian would have told us that it *remained in Lehi unto this day*. The rendering therefore of the margin, which is followed by Dr. Waterland, is far the beſt. Houbigant obſerves, very properly, that the word rendered *hollow place*, [*mekteſh*] ſignifies *a rock*; and he renders the verſe thus: *Then God clave the rock which was in Lehi, and there came water from thence; which when he had drank, his ſpirit came again, and he revived; wherefore Samſon called that fountain, the fountain of the implorer; which fountain is in Lehi unto this day.* Modern travellers inform us, that in the ſuburbs of Eleutheropolis, in (all probability the ancient *Lehi,*) the fountain which flowed upon this occaſion is ſtill remaining, and called to this day *the fountain of the jaw*; an obſervation which abundantly confirms the interpretation we have given. See Scheuchzer on the place.

ther;

ther; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days *there was* no king in Israel; *but* every man did *that which was* right in his own eyes.

7 And there was a young man out of Bethlehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place:* and he came to mount Ephraim, to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah; and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

The Danites seek an inheritance, and in their journey enter into the house of Micah, and carry off his image and his priest: they take the city Laish, which they burn, and build another in its place, and set up there Micah's graven image.

IN those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family, five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord *is* your way wherein ye go.

7 Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them; for we have seen the land, and behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites out of Zorah, and out of Eshtaol, six hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

(*k*) It was natural to suppose that God would forsake a man, who had forsaken Him to plunge into the excess of a criminal passion. It should be observed here, that Samson's extraordinary strength was not inherent in himself, but depended intirely on the divine power coming upon him when there was need for it, so long as he preserved himself consecrated unto God, and in an observation of all those things which belonged to the vow of a Nazarite. Josephus paraphrases these words of Samson to Delilah thus. "I am under the care of God: Born by his immediate Providence, I nourish my hair; for he forbad that I should ever have it cut off, and it is herein that all my strength consists." See Hist. of the Jewish War. book v. chap. 10.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace; lay thine hand upon thy mouth, and go with us, and be to us a father, and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad; and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit, the name of the city *was* Laiſh at the firſt.

30 And the children of Dan ſet up the graven image: and Jonathan, the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

A Levite paſſes the night in Gibeah of Benjamin: the men of Gibeah abuſe his concubine to death: the Levite divides her body into twelve parts, which he ſends to the twelve tribes.

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her father's houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her, to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her father's houſe; and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father-in-law, the damſel's father, retained him; and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſel's father ſaid unto his ſon-in-law, Comfort thine heart with a morſel of bread, and afterward go your way.

(*l*) The deſign of the Philiſtines in putting out Samſon's eyes, was to prevent him from undertaking any future enterprize againſt them: thus, by the juſt judgment of God, the *concupiſcence of the eyes* was puniſhed very remarkably in him. But a further puniſhment was prepared for him; loaden with chains, he was condemned to *grind in the priſon-houſe*. Before the invention of wind and water-mills, they generally made uſe of hand-mills, and they condemned to this ſordid employment malefactors and ſlaves, eſpecially ſuch as were diſobedient and rebellious. See on Exod. xi. 5.

(*m*) We are to underſtand by this, not merely that Samſon's hair growing again, he thereby recovered his ſtrength; but that, ſenſible no doubt of his folly and imprudence, he renewed his vow of Nazariteſhip, and in a ſtate of penitence implored the pardon of that God whom he had ſo grievouſly offended.

6 And

6 And they ſat down, and did eat and drink both of them together: for the damſel's father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſel's father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he, and his concubine, and his ſervant; his father-in-law, the damſel's father, ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus (which *is* Jeruſalem); and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent: and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way; and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city; for *there was* no man that took them into his houſe to lodging.

16 And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah; but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the Lord; and there *is* no man that receiveth me to houſe (*o*).

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to

(*n*) We muſt always conſider Samſon in the light of an extraordinary perſon, immediately raiſed up by God for the chaſtiſement of the Philiſtines. In this view his death was heroick, as he voluntarily ſacrificed himſelf by the only means in his power, to the ſervice of his country, by the deſtruction of thoſe who had in a baſe manner inſulted him and his God, and who, holding Iſrael in bondage, vainly imagined their Dagon ſuperior to the eternal Jehovah. The exploits of Samſon bear a great ſimilitude to thoſe which fabulous hiſtory relates of Hercules; whoſe name, according to ſome, is of the ſame import with that of Samſon, and for many traits of ſimilitude between whom, we refer to Lavaux's *Conference de la Fable avec l'Hiſtoire Sainte*, tom. ii.

(*o*) The laws of hoſpitality were extremely ſacred in ancient times; but the men of Gibeah, as they were groſly abandoned in vice, ſo were they wholly defective in this virtue, ſuffering this ſtranger and traveller to remain in the ſtreets, without any invitation; which, at length, he received from a poor man, who was himſelf only a ſojourner amongſt

go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

CHAP. XX.

The eleven tribes demand from the Benjamites, that the authors of the cruelty againſt the Levite's concubine be delivered up: they are conquered in two battles, but in the third overcome the Benjamites, of whom five and twenty thouſand fall that day: ſix hundred of them fly to the rock Rimmon, and abide there four months.

THEN all the children of Iſrael went out, and the congregation was gathered together, as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

4 And the Levite, the huſband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah, that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael; give here your advice and counſel.

8 And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now, this *ſhall be* the thing which we will do to Gibeah; *we will go up* by lot againſt it;

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 And the tribes of Iſrael ſent men through all the tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

13 Now therefore, deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren, the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men left-handed; every one could ſling ſtones at an hair-*breadth*, and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword: all theſe *were* men of war.

18 And the children of Iſrael aroſe, and went up to the houſe of God, and aſked counſel of God, and ſaid, Which of us ſhall go up firſt to the battle againſt the children of Benjamin? And the Lord ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin, and the men of Iſrael put themſelves in array to fight againſt them at Gibeah.

amongſt them. It ſhould be remembered, that then, as now, there were no ſuch things as *inns* in theſe countries: travellers uſually carried with them not only proviſions for themſelves, but for their beaſts. Thus the Levite tells the old man, that he had *both ſtraw and provender for his aſſes*. The author of the *Obſervations* informs us, (p. 209.) that as they have little or no hay in thoſe countries, they are therefore very careful of their *ſtraw*, which they cut into ſmall pieces by an inſtrument, which, at the ſame time, thraſhes out the corn. This *chopped ſtraw*, with barley, beans, and balls made of bean and barley meal, or of the pounded kernels of dates, are what they are wont to feed them with. See 1 Kings iv. 28. Iſai. xxx. 24.

21 And

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and ſet their battle again in array in the place were they put themſelves in array the firſt day.

23 (And the children of Iſrael went up and wept before the Lord until even, and aſked counſel of the Lord, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the Lord ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men: all theſe drew the ſword.

26 Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the Lord, and faſted that day until even, and offered burnt-offerings and peace-offerings before the Lord.

27 And the children of Iſrael enquired of the Lord, (for the ark of the covenant of God *was* there in thoſe days,

28 And Phinehas, the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the Lord ſaid, Go up; for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city; and they began to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the highways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the Lord ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men: all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah; and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battle.

40 But when the flame began to riſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them, and behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs; but the battle overtook them: and them which *came* out of the cities, they deſtroyed in the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down with eaſe over againſt Gibeah, toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men: all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs, unto the rock of Rimmon: and they gleaned of them in the high-ways five thouſand men; and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thouſand men that drew the ſword: all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP.

CHAP. XXI.

The people bewail the deſolation of Benjamin: they ſend to Jabeſh-gilead, and deſtroy the inhabitants, except four hundred virgins, who are married to ſo many of the remaining Benjamites; the reſt of whom afterwards carry off two hundred virgins from Shiloh, and marry them.

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lifted up their voices, and wept ſore;

3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to-day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives?

8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the Lord? and behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribes of Iſrael.

16 Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the Lord in Shiloh yearly *in a place* which *is* on the north ſide of Beth-el, on the eaſt ſide of the highway that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go, and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance,

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes (*p*).

(*p*) The ſacred writer, no doubt, repeats this obſervation, to account for the diſorders and enormities mentioned in the four preceding chapters; which, as they exhibit a moſt depraved ſtate of things, ſo are they, we apprehend, by no means to be juſtified. It is a natural inference from hence, that men ought to be extreamly thankful for lawful authority: and, if they would preſerve their felicity, ought to be zealous to ſupport that authority, as well as to diſcourage

The BOOK of RUTH.

CHAP. I.

Elimelech, being driven by famine into Moab, dies there; Naomi, his wife, returning to her own country, is accompanied by Ruth, her daughter-in-law.

NOW it came to paſs in the days when the Judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's huſband, died; and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband.

6 Then ſhe aroſe with her daughters-in-law, that ſhe might return from the country of Moab; for ſhe had heard in the country of Moab, how that the Lord had viſited his people, in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters-in-law, Go, return each to her mother's houſe: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that you may find reſt, each *of you* in the houſe of her huſband. Then ſhe kiſſed them: and they lifted up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any* more ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an huſband. If I ſhould ſay, I have hope, *if* I ſhould have an huſband alſo to-night, and ſhould alſo bear ſons;

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the Lord is gone out againſt me.

14 And they lifted up their voice, and wept again: and Orpah kiſſed her mother-in-law; but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter-in-law is gone back unto her people, and unto her gods: return thou after thy ſiſter-in-law.

16 And Ruth ſaid, Intreat me not to leave thee *or* to return from following after thee: for whither thou goeſt, I will go: and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me, and more alſo, *if aught* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them; and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi; call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth, the Moabiteſs, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harveſt.

courage all licentious approaches towards its diſſolution. The Perſians have a cuſtom which juſtifies this reflection. When any of their kings die, they ſuffer the people to do what they pleaſe for five days, that by the diſorders then committed, they may ſee the neceſſity of legal government, and learn ſubmiſſion to it. In general, the four chapters which finiſh this book, ſhew us to what a degree the Iſraelites were degenerated in the ſhort ſpace from the death of Caleb to the election of his younger brother to be their judge: we diſcover the true cauſe of the chaſtiſements wherewith God puniſhed them from time to time, though he delivered them from their enemies, under whoſe yoke they muſt infallibly have fallen, if God had not beheld them with compaſſion, and raiſed them up Judges to ſave them from ruin. We juſt remark, in concluſion, that it would be unreaſonable to draw any inference from the tumultuous and irregular actions of a tribe or people, to the leſſening of the authority of the writer of any hiſtory. The writer of the preſent book, ought rather to be admired for the impartiality with which he relates facts ſo little to the credit of his nation.

CHAP. II.

Ruth goes to glean in the fields of Boaz: Boaz takes notice of her, and shews kindness towards her: Naomi rejoices in the event.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after *him*; in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord *be* with you: and they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence; but abide here fast by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine hand-maidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar (*q*). And she sat beside the reapers: and he reached her parched *corn*, and she did eat and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And let fall also *some* of the handfuls of purpose for her, and leave *them* that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law, Blessed *be* he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean, unto the end of the barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

(*q*) Under the name *bread*, as we have before remarked, is comprehended all kinds of provision. By *chemetz*, rendered *vinegar*, is signified a kind of *acid* or *strongly fermented* wine, which was very cooling and refreshing in hot seasons, such as the time of harvest. So Pliny observes, lib. xxiii. chap. 1. "*Vinegar* or *sharp wine*, is of a most refreshing nature." The Roman soldiers drank of this small wine; and some have thought that it was this which they presented to our Saviour on the cross. Nothing is more common with the poets than to mention this vinegar or acid wine in their description of common repasts. For proofs, See Calmet and Grotius on the place.

CHAP. III.

By Naomi's inſtruction, Ruth paſſes the night at Boaz' feet: Boaz acknowledges the right of a kinſman: Ruth relates to Naomi all that had happened.

THEN Naomi her mother-in-law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to-night in the threſhing-floor.

3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 And ſhe went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid; for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the Lord, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now, my daughter, fear not: I will do to thee all that thou requireſt: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now, it is true, that I *am thy* near kinſman: howbeit, there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well; let him do the kinſman's part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth: lie down until the morning.

14 And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother-in-law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

Boaz calls upon the next kinſman, who refuſes to redeem: accordingly, Boaz marrieth Ruth; and from this marriage comes Obed, the father of Jeſſe, the father of David.

THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi, that is come again out of the country of Moab, ſelleth a parcel of land, which was our brother Elimelech's.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee; and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf; for I cannot redeem *it*.

7 Now *this was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 And Boaz ſaid unto the elders, and *unto* all the

the people, Ye *are* witneſſes this day that I have bought all that *was* Elimelech's, and all that *was* Chilion's, and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

13 So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon.

14 And the woman ſaid unto Naomi, Bleſſed *be* the Lord which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath borne him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 Now theſe *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

The Firſt BOOK of SAMUEL,

Otherwiſe called, The Firſt BOOK of the KINGS.

CHAP. I.

Peninnah, one of the wifes of Elkanah, reproaches Hannah, his other wife, for her barrenneſs: Hannah, with many tears, prays to the Lord, and vows, if He will give her a ſon, that ſhe will dedicate him to the Lord. Samuel is born, and preſented to Eli the prieſt (r).

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh: and the two ſons of Eli, Hophni and Phinehas, the prieſts of the Lord, *were* there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the Lord had ſhut up her womb;

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the Lord had ſhut up her womb.

7 And *as* he did ſo year by year, when ſhe

(r) The Sacred Hiſtory having digreſſed to relate the idolatry of the houſe of Micah, and of the Danites, the cataſtrophe of the Benjamites, and the marriage of Ruth with Boaz, reſumes the thread of the narration reſpecting the Judges, and gives us an account of the birth of Samuel, whom God raiſed up for his people after the death of Samſon. The two books, which bear the name of *Samuel*, comprehend an hiſtorical account of the tranſactions which happened in the time of the two laſt judges, Eli and Samuel, and of the two firſt kings, Saul and David. They were compoſed, ſays Mr. Locke, in part by Samuel himſelf; at leaſt the firſt twenty-four chapters of the firſt book; and the next, probably, by Nathan or Gad, or ſome prophet of thoſe times. See 1 Chron. xxix. 29. The Vulgate ſtiles the books of *Samuel* and *Kings*, the *firſt*, *ſecond*, *third*, and *fourth book of Kings*, as they contain the hiſtory of the kings of Iſrael and Judah.

went

went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drank: (now Eli the priest sat upon a seat by a post of the temple of the Lord:)

10 And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 And it came to pass as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the Lord.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh, my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him.

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

CHAP. II.

Hannah's song. The sin of Eli's sons. Eli reproveth them very gently for their great crimes: a prophet of the Lord foretels him that the priesthood should pass from his family into another, and that a priest should arise to walk before God and his anointed for ever.

AND Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoice in thy salvation.

2 *There is* none holy as the Lord, for *there is* none besides thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled are girt with strength.

5 *They that were* full, have hired out themselves for bread; and *they that were* hungry, ceased: so that the barren hath borne seven, and she that hath many children, is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken

ken to pieces: out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth; and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe; and the child did miniſter unto the Lord before Eli the prieſt.

12 Now the ſons of Eli *were* ſons of Belial; they knew not the Lord.

13 And the prieſt's cuſtom with the people *was*, *that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf. So they did in Shiloh, unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth; then he would anſwer him, *Nay*; but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 But Samuel miniſtered before the Lord, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband, to offer the yearly ſacrifice.

20 And Eli bleſſed Elkanah, and his wife, and ſaid, The Lord give thee ſeed of this woman, for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters: and the child Samuel grew before the Lord.

22 Now Eli was very old, and heard all that his ſons did unto all Iſrael; and how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings, by all this people.

24 Nay, my ſons: for *it is* no good report that I hear; ye make the Lord's people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding, they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the Lord, and alſo with men.)

27 And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaoh's houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded *in my* habitation; and honoureſt thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, Be it far from me; for them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed (*s*).

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all

(*s*) The office of the high-prieſthood was firſt ſettled upon Eleazar the eldeſt ſon of Aaron, and upon his poſterity, for the very ſame promiſe is made to Phinehas the ſon of Eleazar, Numb. xxv. 15. which is here ſaid to be made to Eli, who was deſcended from Ithamar, the youngeſt ſon of Aaron. The high-prieſthood was tranſlated to him from the family of Eleazar, for ſome ſin or other, as now it was reſolved it ſhould be tranſlated back again, from the family of Ithamar to that of Eleazar, becauſe of the horrid ſins of the ſons of Eli. We frequently read of God's conditional decrees in Scripture; See particularly Jer. xviii. 7, 9, 10. and Selden de Succeſſ. in Pontif. lib. i. cap. 2. We cannot too carefully attend to the ſolemn declaration at the cloſe of this verſe, which, while it highly magnifies the goodneſs of God to us, warns us at the ſame time, in the ſtrongeſt manner, to be active in the performance of our duties.

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the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe; and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me, I pray thee, into one of the prieſt's offices, that I may eat a piece of bread.

CHAP. III.

The child Samuel, ſleeping in the houſe of God by night, is called three times by the Lord; who foretels to him the evils which he would ſhortly bring upon the houſe of Eli. Samuel declares to Eli all which the Lord had told him.

AND the child Samuel miniſtered unto the Lord before Eli: and the word of the Lord was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to ſleep:*

4 That the Lord called Samuel; and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I; for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And he anſwered, I called not, my ſon? lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, Lord; for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak; for thy ſervant heareth.

11 And the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle.

12 In that day I will perform againſt Eli, all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not (*t*).

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel, my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the* LORD hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me, of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the Lord: let him do what ſeemeth him good.

19 And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20 And all Iſrael, from Dan even to Beerſheba, knew that Samuel *was* eſtabliſhed *to be* a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for the Lord revealed himſelf to Samuel in Shiloh, by the word of the Lord.

CHAP. IV.

The Iſraelites are overcome by the Philiſtines, who take the ark: Eli, upon hearing the news, falls from his ſeat and breaks his neck.

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array

(*t*) Here we read the crime of Eli, and the ſad cauſe of all his misfortunes. He knew the wickedneſs of his ſons, and, content to chide them gently, he had not reſolution enough to chaſtiſe them with ſeverity. The Hebrew is very expreſſive: it ſays, that the ſons of Eli rendered themſelves *execrable*, or accurſed; or, according to Houbigant, that they cauſed the name of God to be blaſphemed. Their intolerable conduct cried aloud for vengeance; yet their father *frowned* not upon them: He ſhewed only a ſlight indignation, inſtead of teſtifying a juſt horror of their crimes, by chaſtiſing them in an exemplary manner, and removing them from the prieſts office. Unhappy thoſe ſuperiors, and more particularly thoſe parents, who, by a blind indulgence, omit to chaſtiſe their inferiors and children for their crimes! They provide for themſelves the moſt chagrining evils, and afflictive puniſhments.

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againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to-day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the Lord was come into the camp.

7 And the Philiſtines were afraid; for they ſaid, God is come into the camp. And they ſaid, Woe unto us! for there hath not been ſuch a thing heretofore.

8 Woe unto us! who ſhall deliver us out of the hand of theſe mighty Gods, theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand foot-men.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years (*u*).

19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered: and when ſhe heard the tidings, that the ark of God was taken, and that her father-in-law and her huſband were dead, ſhe bowed herſelf and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not; for thou haſt borne a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father-in-law and her huſband.)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

The Philiſtines bring the ark into the houſe of Dagon: Dagon is found in his temple fallen to the earth, before the ark: the Philiſtines are ſmitten with emerods: they deliberate concerning the return of the ark.

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

(*u*) Eli ſupported himſelf under his private calamities; but he no ſooner heard of the loſs of the ark, than his heart failed him, and his concern for religion affected him in the deepeſt manner; for except that he was too indulgent a father, he appears to have been a worthy man. He judged Iſrael forty years, which certainly aggravated the calamity of his family. The higher and the longer he was elevated, the more terrible was his fall. The Jews obſerve that on the day of his death, God forſook his tabernacle in Shiloh, having *delivered his ſtrength into captivity*. See Pſalm lxxviii. 60. Mr. Saurin obſerves reſpecting Eli, that he was more unhappy than blameable, if one may judge of his misfor-

3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

The Philistines consult how to send back the ark: they lay it upon a new cart, and send it to Beth-shemesh. Fifty thousand of the men of Beth-shemesh are smitten by the Lord.

AND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you, why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home:

misfortunes at the tribunal of flesh and blood; since his crimes proceeded less from a spirit of rebellion against the divine laws, than from a principle of weakness for a family towards which indulgence seems so excusable. But the greater our tenderness for our children, the more is it likely to excite the wrath of God, when loosed from those ties which unite us to him; ties to which all others should give place, and which will ever be most pleasing to such reasonable creatures, whom God permits to love him, and whom he himself deigns to honour with his love.

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the Lord.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the Lord; for Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the Lord: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the Lord, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the Lord had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go up from us?

21 And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

CHAP. VII.

The ark is brought to Kirjath-jearim: by Samuel's means the Iſraelites repent ſolemnly at Mizpeh. Samuel prays unto the Lord, and the Philiſtines are diſcomfited: he erects a ſtone in memory of the victory.

AND the men of Kirjath-jearim came and fetched up the ark of the Lord, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon, to keep the ark of the Lord.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the Lord.

3 And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the Lord with all your hearts, *then* put away the ſtrange gods and Aſhtaroth from among you, and prepare your hearts unto the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines.

9 And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Iſrael; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the Lord thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us.

13 So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the Lord was againſt the Philiſtines, all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the Amorites.

15 And

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah: for there *was* his houſe: and there he judged Iſrael; and there he built an altar unto the Lord.

CHAP. VIII.

Samuel grown old, makes his ſons Judges; who, walking not in their father's ways, the people deſire Samuel to ſet a king over them: Samuel, by the command of the Lord, hearkens to their voice, and informs them what will be the manner of their king.

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel; and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways; now make us a king to judge us like all the nations.

6 But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the Lord.

7 And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods; ſo do they alſo unto thee.

9 Now therefore, hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 And Samuel told all the words of the Lord unto the people, that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you (*t*): He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day.

19 Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us;

20 That we alſo may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

Saul is ſent by his father to ſeek the aſſes which were loſt: Samuel meets Saul, invites him to a feaſt with him, and aſſures him that the aſſes were found: and becauſe he had been commanded by God to anoint Saul king, he orders the ſervant to paſs on before, that he might declare God's commands to him alone.

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

(*t*) They had deſired ſuch a king to judge or rule over them, as all the nations had. Now it is very well known, that all the eaſtern nations were under deſpotick government. It is therefore ſuch a kind of government which Samuel ſets forth in the following verſes, in order to diſſuade them from their purpoſe. This is very evident from the 18th verſe particularly. Houbigant renders the Hebrew word *meſhpeth*, which we tranſlate *manner*, by *government*, or *rule*; expreſſing, ſays he, the *thing*, rather than the word; for *meſhpeth* in this place indicates not only the lawful rights of the future kings, but the very nature of kingly power; by which kings often command whatever they pleaſe. Therefore *meſhpeth* implies not only the right of kings, nay not only the cuſtom without right; but that which kings enjoin their ſubjects, as well by lawful power, as by their own arbitrary will. The people of Iſrael, ſays Baron Puffendorff, had hitherto lived under governors raiſed up by God, who had exacted no tribute of them, nor put them to any charge;

2 And he had a ſon whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward *he was* higher than any of the people.

3 And the aſſes of Kiſh, Saul's father, were loſt: and Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man: all that he ſaith cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God. What have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Before-time in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a Prophet, was before-time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come, let us go. So they went unto the city where the man of God *was*.

11 *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to-day to the city; for *there is* a ſacrifice of the people to-day in the high place.

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice; *and* afterwards they eat that be bidden. Now therefore, get ye up; for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 Now the Lord had told Samuel in his ear, a day before Saul came, ſaying,

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeer's houſe *is*.

19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place; for ye ſhall eat with me to-day: and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them; for they are found. And on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy father's houſe.

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

but little content with this form of government, they deſire to have a king like other nations, who ſhould live in magnificence and pomp, keep armies, and be ready to reſiſt any invaſion. Samuel informs them what it was they deſired, that when they underſtood it, they might conſider whether they would perſiſt in their choice. If they would have a king ſplendidly attended, he tells them, that he *would take their ſons for his chariots*, &c. If they would have him keep up conſtant forces, then he would *appoint* them for colonels and *captains*, and employ thoſe in his wars who were accuſtomed to follow their family buſineſs: And ſince, after the manner of other kings, he muſt keep a ſtately court, they muſt be content that their daughters ſhould ſerve in ſeveral offices, which the king would think below the dignity of his wifes and daughters; ver. 13. Many miniſters alſo, in ſeveral departments both of war and peace, muſt have ſalaries to ſupport them, which muſt be paid out of their *fields and vineyards*; ver. 14. In one word, that, to ſuſtain his dignity, their king would exact the 10th of all they poſſeſſed, and be maintained in a royal manner out of their eſtates. See Puffendorff de Rebus Geſtis Philippi, and Saurin's 24th Diſſ. tom. iv.

23 And

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul. And *Samuel* ſaid, Behold, that which is left; ſet *it* before thee, *and* eat: for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill awhile, that I may ſhew thee the word of God.

CHAP. X.

Samuel anointeth Saul: Saul meets a company of the prophets, and prophecies amongſt them: he is choſen king at Mizpeh.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to-day, then thou ſhalt find two men by Rachel's ſepulchre in the border of Benjamin, at Zelzah; and they will ſay unto thee, The aſſes which thou wenteſt to ſeek, are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhall come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread; which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them; and they ſhall propheſy.

6 And the Spirit of the Lord will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee; for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee, and ſhew thee what thou ſhalt do.

9 And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before-time, ſaw that, behold, he propheſied among the prophets; then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *Is* Saul alſo among the prophets?

12 And one of the ſame place anſwered and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 And Saul's uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Saul's uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 And Samuel called the people together unto the Lord, to Mizpeh;

18 And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities, and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore, preſent yourſelves before the Lord by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken.

21 When he had cauſed the tribe of Benjamin to come near, by their families, the family of Matri was taken, and Saul the ſon of Kiſh was

was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the Lord further, if the man ſhould yet come thither: and the Lord anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the Lord hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord: and Samuel ſent all the people away, every man to his houſe.

26 And Saul alſo went home to Gibeah; and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: but he held his peace.

CHAP. XI.

Nahaſh, king of the Ammonites, beſieges the city of Jabeſh-Gilead, which calls for aid from the Iſraelites: Saul collects an army, and conquers the Ammonites: the people being gathered together at Gilgal, Samuel renews the kingdom of Saul there.

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field: and Saul ſaid, What *aileth* the people, that they weep? And they told him the tidings of the men of Jabeſh.

6 And the Spirit of God came upon Saul, when he heard thoſe tidings; and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah, thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh; and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning-watch, and ſlew the Ammonites, until the heat of the day: And it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to-day the Lord hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the Lord: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

Samuel being grown old, teſtifies his integrity before the people; reproves them for their ingratitude, and exhorts them to future obedience. At his prayer the Lord ſends thunder and rain in harveſt-time: the people intreat him to pray to God for them, which he promiſes to do.

AND Samuel ſaid unto all Iſrael, Behold, I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old, and gray-headed; and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witneſs againſt me before the Lord, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe

to

to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The Lord *is* witness against you, and his anointed *is* witness this day, that ye have not found aught in my hand. And they answered, *He is* witness.

6 And Samuel said unto the people, *It is* the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord; then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us; when the Lord your God *was* your king.

13 Now therefore, behold the king whom ye have chosen, *and* whom ye have desired: and behold, the Lord hath set a king over you.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God:

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as *it was* against your fathers.

16 Now therefore, stand and see this great thing which the Lord will do before your eyes.

17 *Is it* not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain: that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the Lord, in asking you a king.

18 So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not; (ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then *should ye go* after vain *things*, which cannot profit nor deliver; for they *are* (*u*) vain).

22 For the Lord will not forsake his people, for his great name's sake; because it hath pleased the Lord to make you his people.

23 Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

(*u*) Samuel in these gentle terms dissuades them from idolatry; the practice of which was as useless to themselves, as it was disgraceful to God. We have a fine instance in this chapter of the pleasing comfort and satisfaction of heart, which those judges must enjoy, who have conscientiously discharged their duty. How great must be their peace, when about to render up an account of their administration to GOD, the Judge of all! The remonstrances which Samuel makes to the Israelites, concerning their frequent deviations, and God's paternal mercy towards them, supply us with a convincing proof of the infinite goodness of God towards men; of his wonderful patience and long suffering. Blessed with favours far more excellent than those conferred on the Israelites by the Lord; how inexcusable shall We be, if we rebel against Him! Samuel gives us to know, that the felicity, or downfall of states, depends upon the religion both of the prince and the people. Those states where virtue and justice flourish and abound will be blessed of God; but where indifference to each prevails, prince and people will, sooner or later, feel his avenging hand. Happy the nation in which there are Samuels, faithful pastors, and good magistrates, who have the most tender affection for those committed to their trust; who never cease to pray for them; who never are weary of instructing them in the good and the right way, which leads to present and eternal felicity! See Saurin's Dissert. xxvi. tom. 4.

CHAP.

CHAP. XIII.

The army of the Philiſtines approaching, the Iſraelites hide themſelves in caves: Saul, about to engage, offers ſacrifices, not waiting for Samuel: Samuel declares to him that his kingdom ſhall not be perpetual. Iſrael, under the oppreſſion of the Philiſtines, have neither ſword nor ſpear.

SAUL reigned one year; and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba, and the Philiſtines heard *of it:* and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines. And the people were called together after Saul to Gilgal.

5 And the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from Beth-aven.

6 When the men of Iſrael ſaw that they were in a ſtraight, (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead: As for Saul, he *was* yet in Gilgal: and all the people followed him trembling.

8 And he tarried ſeven days, according to the ſet time that Samuel *had appointed*; but Samuel came not to Gilgal: and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might ſalute him.

11 And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together at Michmaſh;

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced myſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the Lord hath ſought him a man after his own heart (*w*), and the Lord hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the Lord commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul, and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim, toward the wilderneſs.

19 Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines

(*w*) i.e. David, who was a man of ſo oppoſite a character to Saul with regard to his ſentiments of the law, that it appears to have been for this difference alone that he was decreed by God to ſucceed the other in the kingdom. Now David ſojourned ſome time in *the ſchool of the prophets*, chap. xvi. 18. And here it was, as we may reaſonably conclude, that he ſo greatly cultivated and improved his natural diſpoſition of love and zeal for the law, as to merit that moſt glorious of all titles, *the man after God's own heart:* for, till this time his employment and way of life had been very different; his childhood and youth were ſpent in the country, and his early manhood in camps and courts. But it is of importance to know that this character was not given him for his private morals, but his public; his zeal for the advancement of the glory of the theocracy. This is ſeen from the firſt mention of him in this paſſage. And again, God himſelf ſays, 2 Chron. vi. 6. *I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.* Here David's vicegerency is repreſented to be as neceſſary to the ſupport of the œconomy, as God's peculiar reſidence in Jeruſalem. And if we would but ſeek for the reaſon of this pre-eminence in David's *publick*, not in his *private* character, we ſhould ſee that it afforded no occaſion of ſcandal.

ſaid,

ſaid, Leſt the Hebrews make *them* ſwords or ſpears:)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

Jonathan and his armour-bearer climb a rock, and kill twenty of the Philiſtines; the reſt, being terrified, fly: Saul purſueth them. Jonathan ignorant of an adjuration which Saul had made, eats honey, and is condemned to death by his father; but is delivered by the people.

NOW it came to paſs upon a day, that Jonathan, the ſon of Saul, ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines garriſon, that *is* on the other ſide: but he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men,

3 And Ahiah the ſon of Ahitub, I-chabod's brother, the ſon of Phinehas, the ſon of Eli, the Lord's prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah.

6 And Jonathan ſaid unto the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed; it may be that the Lord will work for us: for *there is* no reſtraint to the Lord, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee, according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow.*

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael.)

19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul, and all the people that *were* with him, aſſembled themſelves, and they came to the battle: and behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the Lord ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: ſo none of the people taſted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to-day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat: and ſin not againſt the Lord in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the Lord: the ſame was the firſt altar that he built unto the Lord.

36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For as the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the Lord God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken; but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael (*x*)? God forbid! *as* the Lord liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 So Saul took the kingdom over Iſrael,

(*x*) When Saul had adjudged Iſrael, not to eat any food till the evening, his own ſon Jonathan tranſgreſſed his order; and upon his confeſſion, Saul his father, then king and general, determines to put him to death. *And Saul anſwered, God do ſo to me, and more alſo; for thou ſhalt ſurely die, Jonathan.* This ſentence paſſed by Saul, might appear to be without appeal, and that there was no authority to reverſe it; however, *the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation for Iſrael? God forbid! As the Lord liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day: ſo the people reſcued Jonathan, that he died not.* Bp.

and fought against all his enemies on every side; against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

Samuel, by God's command, orders Saul to destroy the Amalekites; Saul spares Agag, and the best of the spoil: Samuel blames Saul severely, and informs him that the kingdom of Israel shall be given to another; after which he puts Agag to death.

SAmuel also said unto Saul, The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore, hearken thou unto the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah, *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag, the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners, the Amalekites, and fight against them, until they be consumed.

19 Wherefore then didst thou not obey the

Bp. Patrick justly observes, that "the people did not rescue Jonathan by violence or force." It was not a mutinous act of an army; yet the expressions of the history will no ways suit with his further supposition, that "they delivered him by *petition* to Saul;" or as Grotius, "not by authority, but *intreaty*." *As the Lord liveth, there shall not an hair of his head fall to the ground*, has very little of the style of an humble petition: it seems a very full resolution, and which it appears they understood to be their *right*. And why may it not be so understood, when the authority of condemning or absolving criminals is known to belong to the assembly of the people in the most celebrated governments of Greece and Rome? Josephus mentions indeed, that "they *offered prayers* to God, that he would forgive Jonathan's sin;"

voice of the Lord, but didſt fly upon the ſpoil, and didſt evil in the ſight of the Lord?

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from *being* king (*y*).

24 And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the Lord, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the Lord.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The Lord hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the Strength of Iſrael will not lie, nor repent; for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael; and turn again with me, that I may worſhip the Lord thy God.

31 So Samuel turned again after Saul; and Saul worſhipped the Lord.

32 Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: And Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his houſe, to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Iſrael.

CHAP. XVI.

Samuel anoints David to be king: the Spirit of the Lord comes upon David, and departs from Saul, who is troubled with an evil ſpirit: David comes to Saul, and while he plays upon the harp, the evil ſpirit departs from Saul.

AND the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? if Saul hear *it*, he will kill me. And the Lord ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the Lord.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord ſpake, and came to Beth-lehem. And the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the Lord: ſanctify yourſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the Lord's anointed *is* before him.

7 But the Lord ſaid unto Samuel, Look not

ſin;" but he makes no mention of any petition they made to his father Saul; but that "they reſcued him from his father's anger, and raſh curſe;" which words can hardly, I think, be underſtood of a petition, but muſt mean either force or authority. And the words in the original ſeem to mean neither *force* nor *petition*, but an act of their own *authority*, whereby Jonathan was redeemed from the ſentence of death, or whereby he was pardoned, and the ſentence of death paſſed upon him was reverſed in the general court of Iſrael. This interpretation is greatly favoured, as judgement in criminal caſes is given to the congregation by an expreſs law on ſome occaſions." See Numb. xxxv. 24, 25. and Lowman's Civ. Gov. of the Hebrews, p. 145.

(*y*) The hiſtorian ſays, *Saul ſpared Agag, and all the beſt of the ſheep*, &c. Saul would indeed have ungenerouſly thrown the blame upon the people, and pretends religion as an excuſe for it, ver. 21. But the hiſtory is expreſs, that it was *Saul and the people*: the people, by Saul's order, or by mutual conſent, ſpared Agag and all the beſt of the prey; and indeed the thing ſpeaks for itſelf: for the diſpoſal of the priſoners and of the prey could be in no one's power but the king's;

on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the* LORD *ſeeth* not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jeſſe called Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the Lord choſen this.

9 Then Jeſſe made Shammah to paſs by: and he ſaid, Neither hath the Lord choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren. And the Spirit of the Lord came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.

15 And Saul's ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well (*z*).

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord *is* with him.

19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him: and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well; and the evil ſpirit departed from him.

CHAP. XVII.

Goliath the Philiſtine, a giant, challenges the braveſt of Iſrael to ſingle combat; David, ſent by his father to viſit his brethren, accepts the challenge, and kills Goliath.

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weaver's beam; and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one, bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of

king's; and the ſparing every thing that was good, ſhews that he was actuated by a very different ſpirit from that of piety. The ſin, therefore, that Saul was guilty of, was a capital offence: the ſparing an enemy and the prey of an enemy, which the God and the king of Iſrael had commanded him to extirpate; and Samuel expreſsly calls it *rebellion* and *ſtubbornneſs*, and therefore the ſentence pronounced on him was juſt: *becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from being king*; i. e. he will not eſtabliſh thy throne, nor make it hereditary in thy family. Let me add that Saul, notwithſtanding his prevarication, his ſhifting of the blame from himſelf to his people, and excuſing himſelf by the pretence of devotion, at laſt acknowledges, *I have ſinned, for I have tranſgreſſed the commandment of the Lord, and of thy words*, (ver. 24, 30.) and thereby owns his puniſhment to be juſt. See Waterland's Vindication, p. 92. and Chandler's Review, p. 58.

Iſrael,

Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went, *and* followed Saul to the battle: and the names of his three sons that went to the battle, *were* Eliab the first-born; and next unto him, Abinadab; and the third, Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went, and returned from Saul, to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren,

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the

(z) The remainder of this chapter is undoubtedly an anticipation, but introduced by the sacred historian very properly and very naturally; for the historian having related at large how God had rejected Saul and anointed David, goes on, as it was matter of the highest moment in a religious history, to inform us of the effects both of the one and the other; though we are not to suppose them the instantaneous effects. The effects of Saul's rejection was, he tells us, the departure of God's spirit from him, and his being troubled with an evil spirit.

bear;

bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it:* and David said unto Saul, I cannot go with these; for I have not proved *them.* And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones (*a*) out of the brook, and put them in a shepherd's bag, which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army, to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse, the Beth-lehemite.

CHAP. XVIII.

David is much beloved by Jonathan: Saul hates him, and seeks to kill him in his fury: he offers him his daughter for a snare.

AND it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

(*a*) Bp. Patrick thinks that this should rather be rendered *five cleft* or *rough stones*; as he thinks such would have been most fit for his purpose. But *smooth stones* would have entered more easily into the forehead, would have less obstacles in passing through the air, and were much more proper to reach the mark, when thrown from a sling. Dr. Chandler observes, that though we should not urge (that which most certainly is to be peculiarly urged upon this occasion) David's confidence in the divine assistance, to vindicate him from the imputation of rashness in this glorious undertaking; yet his conduct may be vindicated. So far is there from any appearance of rashness, that David seems rather to have had the advantage. The Philistine was armed with heavy armour, a sword, a spear, and a shield; and therefore

2 And Saul took him that day, and would let him go no more home to his father's houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtripped himſelf of the robe that *was* upon him, and gave it to David; and his garments, even to his ſword, and to his bow, and to his girdle.

5 And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*. And David avoided out of his preſence twice.

12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways; and the Lord *was* with him.

15 Wherefore, when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I, and what *is* my life, *or* my father's family in Iſrael, that I ſhould be ſon-in-law to the king?

19 But it came to paſs at the time when Merab, Saul's daughter, ſhould have been given to David, that ſhe was given unto Adriel, the Meholathite, to wife.

20 And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law, in *the one of* the twain.

22 And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now, therefore, be the king's ſon-in-law.

23 And Saul's ſervants ſpake thoſe words in the ears of David. And David ſaid, Seemeth it to you *a* light *thing* to be a king's ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed?

24 And the ſervants of Saul told him, ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the king's ſon-in-law: and the days were not expired.

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreſkins, and they gave them in full tale to the king, that he might be the king's ſon-in-law. And Saul gave him Michal his daughter to wife.

28 And Saul ſaw and knew that the Lord *was*

fore David, though a ſtripling, was quite ſafe while he kept the ſtalking monſter from coming near him, and had this peculiar advantage over him, that he could ſtrike him at a diſtance, and if he had miſſed him once, had more chances of hitting him, and at laſt could have run away; whereas the ſword, the ſpear, and the ſhield of his enemy, were wholly inſignificant, as theſe could only be employed againſt him in a cloſe encounter. David was dextrous at his ſling, according to the cuſtom of thoſe times, and could ſcarce fail of his blow while he had ſo huge an object to aim at. The ſling was an offenſive weapon in war, and it was reckoned an exceeding uſeful qualification for a ſoldier to be exerciſed in. They were brought up to, and frequently exerciſed in it, and attained to an amazing dexterity in the uſe of it; inſomuch that we read that they could ſling ſtones at an hair's breadth and not miſs. Chandler's Review, p. 94.

with

with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philiſtines went forth: and it came to paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul; ſo that his name was much ſet by.

CHAP. XIX.

Jonathan defends David before Saul, who endeavours to kill him: David flies to Samuel: Saul, going to ſeek for him, meets a company of prophets, and prophecies amongſt them.

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.

2 But Jonathan, Saul's ſon, delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thyſelf until the morning, and abide in a ſecret *place*, and hide thyſelf:

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

4 And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee; and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan: and Saul ſware, *As* the Lord liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things. And Jonathan brought David to Saul, and he was in his preſence, as in times paſt.

8 And there was war again: and David went out and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the Lord was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with a javelin; but he ſlipped away out of Saul's preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning: and Michal, David's wife, told him, ſaying, If thou ſave not thy life to night, tomorrow thou ſhalt be ſlain.

12 So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee.

18 So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe. And Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu (*b*): and he aſked

(*b*) One intent of this prophecying of the meſſengers and Saul, was to prevent them from ſeizing, and him from murdering, certainly David, and probably, in the ſame fit of rage, Samuel, and the company of prophets who harboured them. And whether this prophecying conſiſted in predicting ſomewhat future, ſuch as Saul's deſtruction, and David's advancement to the throne, or what is underſtood by preaching; yet it had certainly one good effect, worthy the ſpirit of God to produce; the preſervation of the life of one deſtined to ſit on the throne of Iſrael. The change in the meſſengers of Saul was great; but that which was wrought in Saul himſelf was aſtoniſhing. He came to wreak his vengeance: but inſtead of a murderer, he becomes a prophet, and puts himſelf naked intirely into the hands of Samuel, the prophets, and David, who might have made what advantage they pleaſed of an adventure ſo fortunate, even to

and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah.

24 And he ſtripped off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

CHAP. XX.

David complains to Jonathan of Saul's malevolence towards him: they renew their covenant: Jonathan, deſpairing of Saul, goes to David in the field, where he lay hid: their affectionate parting.

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly, *as* the Lord liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, to-morrow *is* the new moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field until the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me, that he might run to Beth-lehem, his city; for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the Lord with thee: notwithſtanding, if there be in me iniquity, ſlay me thyſelf; for why ſhouldeſt thou bring me to thy father?

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were determined by my father, to come upon thee, then would not I tell it thee?

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O Lord God of Iſrael, when I have ſounded my father, about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee;

13 The Lord do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou ſhalt not only while yet I live, ſhew me the kindneſs of the Lord, that I die not;

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no, not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the Lord even require *it* at the hand of David's enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To-morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the Lord liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee; go thy way; for the Lord hath ſent thee away.

have cut off Saul, and raiſed David to the throne. But they abhorred the thought; and as the ſpirit of the Lord kept Saul in that condition till David was ſafe, ſo Saul was ſafe during the time that he was naked; i. e. deſtitute of his royal military robe. A noble evidence this, of the innocence and loyalty of Samuel, the prophets, and David; whilſt at the ſame time it affords a pleaſing inſtance to a generous compaſſionate mind, of the care of Providence over perſecuted virtue, and of the impotence of human malice towards thoſe whom God is determined to preſerve.

23 And

23 And *as touching* the matter which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever.

24 So David hid himſelf in the field: and when the new moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that David's place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother he hath commanded me *to be there:* and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan; and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom. Wherefore, now ſend and fetch him unto me, for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

CHAP. XXI.

David flies to Ahimelech the prieſt; from whom he receives for food ſome of the ſhew-bread, and taking the ſword of Goliath, he flies to Achiſh, king of Gath, and there feigns himſelf mad.

THEN came David to Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore, what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread:* for there was no bread there, but the ſhew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul *was* there that day, detained before the Lord; and his name *was* Doeg, an Edomite, the chiefeſt of the herdmen that *belonged* to Saul.

8 And David ſaid unto Ahimelech, And is there not here under thine hand, ſpear or ſword? for I have neither brought my ſword, nor my wea-

weapons with me, becauſe the king's buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here*, wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other ſave that here. And David ſaid, *There is* none like that; give it me.

10 And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David, the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, you ſee the man is mad: wherefore *then* have you brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

David flies to the cave Adullam, and afterwards to Moab; whence, by the advice of the prophet Gad, he returns to Judah: Saul puts to death Ahimelech, with eighty-five more of the prieſts: Abiathar alone eſcapes, and flies to David.

DAVID therefore departed thence, and eſcaped to the cave Adullam: and when his brethren and all his father's houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him; and he became a captain over them: and there were with him about four hundred men (*c*).

3 And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad ſaid unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 When Saul heard that David was diſcovered, and the men that were with him; (now Saul abode in Gibeah, under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him:)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, Will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds;

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech, the ſon of Ahitub.

10 And he enquired of the Lord for him, and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: and he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou, and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

(*c*) This has been repreſented as a gang of ruffians, a parcel of banditti, who united themſelves to David with the worſt deſigns. But the original words by no means convey any ſuch meaning as this. In Hebrew *aïſh metzuk* is *the man ſtraitened* or *oppreſſed*; the *neſh aiſh aſher lu*, is *the man that hath a creditor*, an exacting cruel creditor; the Jews uſing frequently their debtors with great ſeverity; Nehem. v. 5. taking away their lands and vineyards, and bringing into bondage their ſons and daughters: and finally, the *nepeſh aiſh mer*, is *the man bitter of ſoul*, one aggrieved in his mind, or uneaſy and diſcontented; probably, with Saul's tyrannical government, and his implacable perſecution of David; who, by this time, muſt have been well known to have been the intended ſucceſſor of Saul. Thus all David's people were *men of bitter ſpirit*; extreamly diſtreſſed and grieved for the loſs of their wives and children: chap. xxxvi. Job xxvii. 2. and their conduct ſhews them to have been of a very contrary character from deſperadoes and banditti: for we read nothing of their plundering and murdering; on the contrary, we find them always kept in good diſcipline and order; frequently employed in ſervices of a very beneficent nature, ready to do every friendly office, and often employed in defence of their country againſt the enemies of it.

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants as David, which is the king's ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 And the king ſaid unto the footmen that ſtood about him, Turn, and ſlay the prieſts of the Lord; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand, to fall upon the prieſts of the Lord.

18 And the king ſaid to Doeg, Turn thou, and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did wear a linen ephod (*d*).

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 And one of the ſons of Ahimelech, the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David, that Saul had ſlain the Lord's prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

David, conſulting the Lord, overcomes the Philiſtines, and delivers Keilah from the ſiege. He flies from Keilah into the deſart of Ziph, where he is purſued by Saul; who, leaving him, goes to fight againſt the Philiſtines.

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

2 Therefore David enquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtines? And the Lord ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the Lord yet again. And the Lord anſwered him, and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter. So David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

(*d*) A robe of linen was the common dreſs of the prieſts; and it is what the hiſtorian means by a *linen ephod*; very different from that of the high-prieſt, See chap. ii. 18. It is evident, from Saul's charge againſt Ahimelech, that his ſuſpicion of the prieſt's being in David's intereſt, aroſe merely from the information of Doeg, and not from any thing they had done before this, contrary to their duty. For Saul confines himſelf to the facts which Doeg alledged againſt him, and never intimates that they had done any thing formerly to offend. Even Saul himſelf afterwards exculpates them, when he declares David to be *more righteous than himſelf*, chap. xxv. 17. which David could not be, if really guilty of rebellion againſt him; and if he was totally free from this charge, the prieſts could not be concerned in any ſuch rebellion with him. The maſſacre of them, therefore, was ſo outrageous, ſo bloody and ſo horrible, that it paints the character of Saul in the blackeſt colours; and expoſes him as a warning, not only to tyrannical monarchs, but likewiſe to private perſons, who give a looſe to the inſtigations of jealous ſuſpicion and intemperate wrath. Chandler. Dr. Delany obſerves, that Saul attained two ends by this maſſacre: *Firſt*, He weakened the power of the prieſts, whom he had made his enemies, by ſlaying ſuch a number of them, and ſtripping the order of their poſſeſſions. And *Secondly*, He ſtrengthened the hands of his own family, and confirmed the faith of his tribe, then doubtful, by conferring thoſe poſſeſſions upon them. It is obſerved by almoſt all the commentators, how remarkable an inſtance this maſſacre of the prieſts ſupplies of God's turning the worſt devices of the wicked to the purpoſes of his Providence. Eli had grievouſly offended

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord ſaid, They will deliver *thee* up (*e*).

13 Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph. And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph, in a wood.

16 And Jonathan, Saul's ſon, aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee; and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his houſe.

19 Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down; and our part *ſhall be* to deliver him into the king's hand.

21 And Saul ſaid, Bleſſed *be* ye of the Lord; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtily.

23 See, therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe, and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away, for fear of Saul; for Saul and his men compaſſed David and his men round about, to take them.

27 But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Selahammahlekoth.

29 And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

David, in a cave at En-gedi, having cut off the ſkirt of Saul's robe, ſpareth his life: Saul confeſſes David to be more righteous than he: David ſwears that he will ſpare Saul's poſterity when he is king.

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the day of which the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's

offended God, *becauſe his ſons made themſelves vile, and he reſtrained them not*: for this reaſon God denounced his vengeance againſt his race, and declared that they ſhould be cut off by a ſudden and ſurprizing deſtruction in one day. See how terribly this denunciation was fulfilled by Saul's unparallel'd cruelty!

(*e*) One would imagine that this extraordinary ſucceſs in the deliverance of ſo great a city, might have ſecured David a ſafe retreat among the men of Keilah: but it was not ſo: ſuch is the nature of man; preſent dangers quickly obliterate paſt obligations. Gratitude is without queſtion a moſt lovely virtue, but ſeldom lives in the extremes either of adverſity or ſucceſs. It is like thoſe fine colours, which ſtorms and ſun-ſhine equally deface. This is an event which, methinks, will eaſily ſolve that hard queſtion about the conſiſtency of the divine preſcience with human free-will.

heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The Lord forbid, that I ſhould do this thing unto my maſter, the Lord's anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the Lord.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 And David ſaid to Saul, Wherefore hearеſt thou men's words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen how that the Lord hath delivered thee to-day into mine hand in the cave; and *ſome* bade *me* kill thee: but *mine eye* ſpared thee; and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the Lord's anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked. But mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog? after a flea?

15 The Lord therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? and Saul lifted up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou haſt done unto me this day.

20 And now, behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now, therefore, unto me by the Lord, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

The death of Samuel. David, provoked by Nabal's churliſhneſs, reſolves to deſtroy him; but is reſtrained by the wiſdom of Abigail: Nabal, hearing thereof, dies. David marries Abigail.

AND Samuel died (*f*); and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah. And David aroſe, and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel; and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance: but the man *was* churliſh and evil in his doings; and he *was* of the houſe of Caleb.

4 And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in*

will. A good politician, who was let into the courſe of Saul's ſecret practices with the men of Keilah, and had fair opportunities of ſifting their diſpoſitions upon the point, might fairly pronounce upon the event; how much more then that all-ſeeing GOD, who *ſearcheth the ſecrets of the heart, and ſeeth the thoughts afar off*; ſeeth them in all their ſecret workings, tendencies and temptations, and through all their mazes and maſks. The treachery of the men of Keilah to David, hath given frequent occaſion to obſerve how much more honourable the conduct of the Athenians was to their guardians, their orators, whom no threats could oblige them to give up to the reſentment of Alexander. Delaney.

(*f*) This great prophet was in the ninety-ſeventh or ninety-eighth year of his age: he had ruled ſixteen, or, as others think, twenty years before the reign of Saul, and judged the Iſraelites, that is, was their principal judge, for about forty

proſperity, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there aught miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 And Nabal anſwered David's ſervants, and ſaid, Who *is* David; and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword; and David alſo girded on his ſword: and there went up after David about four hundred men; and two hundred abode by the ſtuff.

14 But one of the young men told Abigail, Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them, keeping the ſheep.

17 Now therefore, know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me; behold, I come after you. But ſhe told not her huſband Nabal.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her; and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.)

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the Lord liveth, and *as* thy ſoul liveth, ſeeing the Lord hath withholden thee from coming to *ſhed* blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the treſpaſs of thine handmaid: for the Lord will certainly make my lord a ſure houſe; becauſe my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the Lord thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

forty years after. No wonder that ſo righteous a ruler and ſo juſt a judge, ſhould be univerſally *lamented*, eſpecially when the wiſdom and equity of his government, compared with Saul's tyranny and extravagancies, made his memory more dear, and his loſs more regretted. He was *buried in his houſe at Ramah*; for the Jews had no places of publick ſepulture. Each family had its private ſepulchres; which appears to have been the caſe from Abraham to the time of Joſeph of Arimathea. They were, indeed, for the moſt part, in fields and rocks, and Samuel is the firſt we read of who was buried *in*, or *at* his own houſe; probably in his garden: ſee ch. xxviii. 3. though we are afterwards told that Joab was buried in the ſame manner, 1 Kings ii. 34.

30 And

30 And it ſhall come to paſs when the Lord ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the Lord ſhall have dealt well with my lord, then remember thine handmaid.

32 And David ſaid to Abigail, Bleſſed *be* the Lord God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the Lord ſmote Nabal, that he died.

39 And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the Lord that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of her's that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel; and they were alſo both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti, the ſon of Laiſh, which *was* of Gallim.

CHAP. XXVI.

David, in the deſart of Ziph, takes away Saul's ſpear, and prevents Abiſhai from killing him, while he is aſleep: he expoſtulates with Saul; who confeſſes his ſin.

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon, by the way. But David abode in the wilderneſs; and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt. And Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David, and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul, to the camp? And Abiſhai, ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore, let me ſmite him, I pray thee, with the ſpear, even to the earth at once; and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the Lord liveth, the Lord ſhall ſmite him; or his day ſhall come to die; or he ſhall deſcend into battle, and periſh.

11 The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lord's anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Saul's bolſter; and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep; becauſe a deep ſleep from the Lord was fallen upon them.

13 Then David went over to the other ſide, and ſtood on the top of an hill afar off; a great ſpace *being* between them.

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done. *As* the Lord liveth, ye *are* worthy to die, becauſe ye have not kept your maſter, the Lord's anointed: and now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice, my ſon David? and David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now, therefore, I pray thee, let my lord the king hear the words of his ſervant. If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerve other gods.

20 Now, therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 Then ſaid Saul, I have ſinned: return, my ſon David: for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear; and let one of the young men come over, and fetch it.

23 The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into *my* hand to-day, but I would not ſtretch forth mine hand againſt the Lord's anointed.

24 And behold, as thy life was much ſet by, this day, in mine eyes, ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

David flying to Gath, dwells at Ziklag with his men; from whence he makes incurſions upon the neighbouring people.

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch, king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months.

8 And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites, for thoſe *nations were* of old the

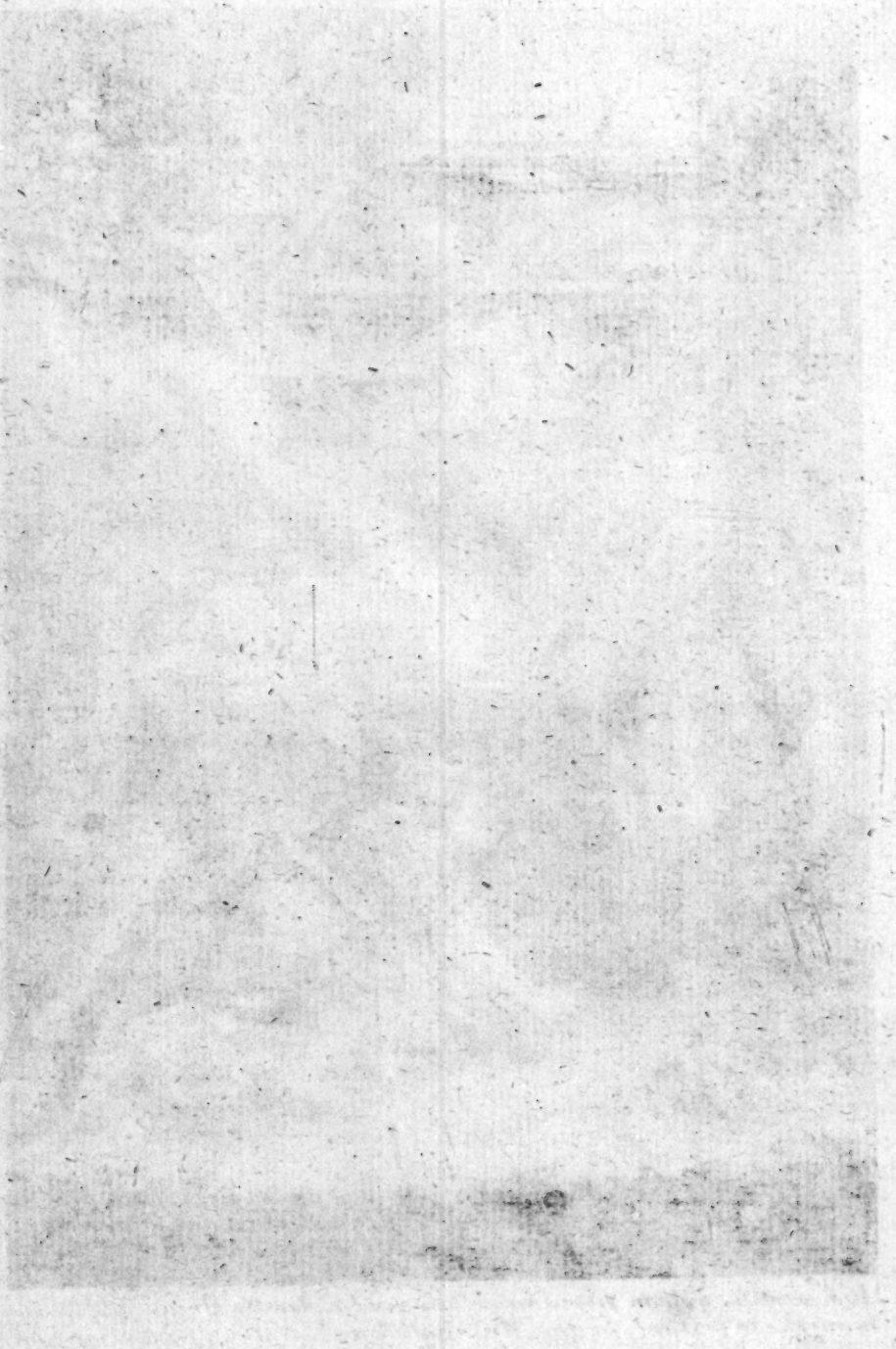
(*g*) Utterly forſaken of God, yet anxiouſly deſirous of ſearching into futurity, Saul, who had prayed to God to no purpoſe, now reſolved to apply himſelf to Samuel; and it appears evident from the text, that he actually prayed to him, (ver. 15.) but yet had no anſwer. What will not fear and folly force us to? In the days of his devotion Saul had partly cut off, and partly frighted away thoſe wizards and ſorcerers, thoſe execrable wretches, the peſts of ſociety and enemies of true religion, whom God commanded to be extirpated. See Lev. xx. 27. Deut. xviii. 10. However, ſome of them might have remained or returned. He enquired, and was informed (princes never want miniſters of miſchief) of a *pythoneſs*, who dwelt not far off, at *En-dor*, a little village of the tribe of Manaſſeh, in the valley of Jezreel, at the foot of mount Gilboa, whither he haſtes that very night, ſtripped of his regal apparel, diſguiſed as well as he could, and attended only by two companions. When he arrived, he prayed the woman to divine by her familiar ſpirit, to employ her art, for the evoking from the dead the perſon whom he ſhould name; at the ſame time aſſuring her, by a ſolemn

SAUL AND THE WITCH OF ENDOR.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

_____ And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

1 Sam. Chap. XXVIII Ver 12 14



inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a road to-day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

The Philiſtines preparing to fight againſt Iſrael, Saul unable to obtain any anſwer from the Lord, applies to a woman with a familiar ſpirit, whom he intreats to bring up Samuel. Samuel appears, reproaches the king, and denounces his and his ſon's death on the morrow.

AND it came to paſs in thoſe days that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit, at En-dor, (*g*).

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he ſaid, I pray thee, divine unto me by thy familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the Lord, ſaying, *As* the Lord liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel; and he ſtooped with his face to the ground, and bowed himſelf.

15 And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt

a ſolemn oath, that no evil ſhould happen to her, on account of what ſhe mentions in the 9th verſe. The woman then demands whom he would have raiſed: He anſwers, *Samuel*. The woman, no doubt, was then about to proceed to her charms and incantations; deſigning either to put ſome trick upon Saul, by producing an accomplice to repreſent Samuel, or, may we not believe that evil ſpirits, really aſſiſting on ſuch occaſions, might, and did come in to the aid of execrable wretches, ſold to their ſervice like this woman? Be this however, as it may, contrary to all her expectation, the moment Saul had mentioned the name of Samuel, the woman ſaw an appearance, and in great terror cried out to Saul, *Why haſt thou deceived me? for thou art Saul.* Our tranſlators have inſerted the particle *when* in the 12th verſe, which embarraſſes the ſenſe, and implies that ſome ſpace of time had paſſed between Saul's requeſt, and the appearance of Samuel: whereas the original text ſtands thus, *When Saul ſaid, bring me up Samuel,* then immediately follows, *and the woman ſaw Samuel, and cried,* &c. She ſaw an apparition ſhe did not expect; ſhe knew the prophet; ſhe knew the veneration Saul had for him; ſhe knew that prophets were only ſent to kings; ſhe knew the poor deluded mortals ſhe had to do with, had no notion of any commerce with perſons of a ſacred character; and ſhe knew her art, what

thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life into my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAP. XXIX.

The princes of the Philistines request king Achish to dismiss David, lest he should prove an adversary in the battle: Achish dismisseth him with large commendations of his fidelity.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul, the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said unto him, Surely, *as* the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

7 Wherefore now, return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy

ever that was, had never exhibited a person of that figure to her. Various have been the opinions concerning this apparition of Samuel. From the manner in which we have interpreted these verses, and which seems to be just, there appears no doubt that this was a real apparition of Samuel, sent by the immediate intervention of God: for that a soul should quit the abode which God hath prescribed it; that it should reanimate the body from which it hath been separated, or any other you shall chuse to suppose, is a fact so extraordinary and prodigious, as evidently to surpass the powers of nature, the productions of art, and the power of the devil. To do this, two substances of a very different kind must be united, to form between them so close a connection, that they may make but one whole, to organise a pure matter, and to transmit through it an animating spirit, which may render it sensible and active. Such operations belong only to the excellent Work-master who formed man. This re-union of a soul with a body, can proceed only from the Supreme Being who created them. All the secrets of magick, all the evocations of which antiquity boasts so much, never produced so marvellous an effect. The apparitions of spirits would be more common, if they depended only on the power and the will of the devil. They are as rare as miracles, because they in fact are real miracles. And God is granted to be the sole author of these. The greatness of his attributes requires, that he should by no means communicate to the devil a power, which would give too great a sanction to the empire of this seducer, weaken that of Jesus Christ,

servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAP. XXX.

The Amalekites, in David's absence, plunder and burn Ziklag: David, having consulted the Lord, pursues, overtakes them, and recovers the spoil.

AND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David, and the people that *were* with him, lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint, that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water.

12 And they gave him a piece of a cake of figs, and two clusters *of raisins*. And when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them,

Christ, and tend only to corrupt the living, and disturb the dead. The sanctity of God opposed such a practise. Would his goodness then have permitted that Samuel, that just man, whom he loved, and whom he had placed in a seat of rest, should be delivered up to the disposal of the devil, and constrained to comply with his desires? It would be much better to grant that God raised up Samuel to declare his will to Saul, than to wound his attributes by saying, that he closed in with the intentions of an enchantress. Dr. Delany observes that when Samuel denounced God's judgements upon Saul, he was *clad in a mantle*, which Saul tore on that occasion. He now came to repeat and to ratify the sentence then denounced; and, to strike him with fuller conviction, he appears in the same dress, the same mantle in which he denounced that sentence: and since he now again denounced a division of the kingdom, why may we not presume that the mantle shewed now the same rent, which was the emblem of that division? Houbigant observes very justly,

neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil.

21 And David came to the two hundred men which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *aught* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.

26 And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, ſaying, Behold a preſent for you, of the ſpoil of the enemies of the Lord;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

CHAP. XXXI.

The Iſraelites are overcome by the Philiſtines: Saul and his three ſons periſh: the Philiſtines faſten his body to the walls of Bethſhan: valiant men from Jabeſh-gilead carry off the bodies of Saul and his ſons, and bury them near their city.

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men, that ſame day together.

7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

juſtly, that Samuel complains not of the woman, but of *Saul*, for diſquieting him, ver. 15. from whence it follows that Samuel was not raiſed up by her magick arts, but by the will of God. Samuel's diſquiet plainly aroſe from Saul's hardened impenitence in the way of religion. It was this that *grieved* and *provoked* him; and ſo it ſhould be tranſlated: *Why haſt thou provoked me, to make me riſe up?—Why doſt thou aſk of me, ſeeing the Lord is departed from thee?* If the thing is ſingular, if the event is extraordinary, it does not follow that it is falſe, much leſs that it is impoſſible. God is not ſo tied down to his own inſtitutions, that he cannot at any time depart from them. That God ſhould manifeſt himſelf by his prophets, to encourage or countenance what he himſelf had forbidden, is indeed very unlikely, or, to ſpeak more juſtly, very abſurd to ſuppoſe. But that he ſhould interpoſe to reprove that practiſe, which was the caſe at preſent, is doubtleſs no way incredible or improbable. Theſe predictions of Samuel, evidently proved that he ſpoke by God's order; for he foretels, firſt, the victory of the Philiſtines; ſecondly, the death of Saul and his ſons; and thirdly, the advantages which the Philiſtines ſhould derive from their victory. See chap. xxxi. 7. And it is ſurpriſing, after ſuch plain predictions as theſe, which could come only from God, that any perſon ſhould imagine that this apparition of Samuel, was either an human or a diabolical impoſture.

9 And

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul;

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons, from the wall of Bethſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

The Second BOOK of SAMUEL,

Otherwiſe called, The Second BOOK of the KINGS.

CHAP. I.

A young man brings tidings to David, that Saul and his ſons are fallen and dead; and that he himſelf had ſlain Saul at his requeſt: David commands the young man to be put to death. His lamentation over Saul and Jonathan.

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saûl with his clothes rent, and earth upon his head: and ſo it was, when he came to David, that he fell to the earth, and did obeiſance (*b*).

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people alſo are fallen and dead; and Saul, and Jonathan his ſon, are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me. And I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul, and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How, waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lord's anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head; for thy mouth hath teſti-

(*b*) This book may properly be divided into three parts. In the *firſt* the author deſcribes the happy commencement and glorious ſucceſs of the kingdom of David, chap. i.—x. In the *ſecond* he relates the unhappy fall, and the misfortunes which followed it, notwithſtanding the repentance of this monarch, chap. xi.—xviii. In the *third* he celebrates the re-eſtabliſhment of this prince; and gives an account of the events which ſignalized his reign, during its laſt period, chap. xix—xxiv. The whole comprehends a period of ſomething more than forty years; from the year of the world, 2949, to the year 2989. Mr. Locke remarks, that Abarbanel ſays that the books of Samuel were moſt probably written by Jeremiah, from the memoirs of Samuel, Nathan, and Gad.

fied

fied against thee, saying, I have slain the Lord's anointed.

17 And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them teach the children of Judah, *the use of* the Bow: behold *it is* written in the book of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places!

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

David is anointed king in Hebron by the tribe of Judah. Abner makes Ish-bosheth king of Israel. The two armies being prepared for battle, twelve young men of each party come forth to single combat, and all perish. Asahel is killed by Abner.

AND it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah (*i*). And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the Lord, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time that David was king in Hebron over the house of Judah, was seven years, and six months.)

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth, the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's

(*i*) David had no other title to the succession but the appointment of God by Samuel; and this claim, on which he founded his pretensions, was universally known to the people of Israel, and the avowed reason why they advanced him to the throne. It was known to Jonathan his friend; Saul himself was no stranger to it: Abigail confesses this appointment of God; Abner was not ignorant of it, as appears by his words to Ish-bosheth, and his message to the elders of Israel, who also acknowledged it; so that David's appointment to be king by the God of Israel, who anointed him by Samuel, was the foundation of his claim, and the reason why all at last centered in him; and which justified his pre-

ſide; ſo they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day; and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner; and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit, he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderneſs of Gibeon.

25 And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went throughout all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin, and of Abner's men, *ſo that* three hundred and threeſcore men died.

32 And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

Children are born to David in Hebron. Abner comes over to David, and is killed by Joab. David laments him, and enjoins a publick mourning.

NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreeliteſs;

3 And his ſecond, Chileab, of Abigail, the wife of Nabal the Carmelite; and the third, Abſalom the ſon of Maacah, the daughter of Talmai, king of Geſhur;

4 And the fourth, Adonijah, the ſon of Haggith; and the fifth, Shephatiah the ſon of Abital;

5 And the ſixth, Ithream, by Eglah, David's wife: theſe were born to David in Hebron.

6 And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Ish-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dog's head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to-day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except as the Lord hath ſworn unto David, even ſo I do to him;

10 To tranſlate the kingdom from the houſe

pretenſions to, and conteſt for the crown, after the death of Saul. And it was a better claim than what Iſh-boſheth had, who, in reality, had none at all, as the crown was never made hereditary in Saul's family, was intirely at God's diſpoſal, who was the ſupreme King and Governor of Iſrael, and under him, free for the people to beſtow on whomſoever they pleaſed. Beſides, it was natural for the men of Judah to prefer one of their own family. Jacob had long ſince predicted the eſtabliſhment of the ſovereignty in the tribe of Judah. David was of that tribe, beyond all diſpute elected and appointed to ſucceed Saul; and what had the men of Judah to do, but to concur with the predeterminations of Providence in his favour? Accordingly *they anointed him king*.

of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 And he ſaid, Well; I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal, Saul's daughter, when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth, Saul's ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred foreſkins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her along weeping behind her to Bahurim. Then ſaid Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it*: for the Lord hath ſpoken of David ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that were with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them: but Abner *was* not with David in Hebron; for he had ſent him away, and he was gone in peace.

23 When Joab, and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner, the ſon of Ner, came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee; why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner, the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly; and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 And afterward when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the Lord for ever, from the blood of Abner, the ſon of Ner:

29 Let it reſt on the head of Joab, and on all his father's houſe; and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

31 And David ſaid to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or aught elſe, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king to ſlay Abner, the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men, the ſons of Zeruiah, *be* too hard for me. The Lord ſhall reward the doer of evil according to his wickedneſs.

CHAP.

CHAP. IV.

Baanah and Rechab slay Ish-bosheth, and bring his head to David; David orders them to be slain, and the head of Ish-bosheth to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin. (For Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel; and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell, and became lame: And his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat: and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth, the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house, upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner, in Hebron.

CHAP. V.

David is anointed king of all Israel. He takes the strong hold of Sihon from the Jebusites, builds himself a house, and twice overcomes the Philistines.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither (*k*).

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David. And David built round about from Millo and inward.

(*k*) The Jebusites looked upon David's attempt as vain, and fit to be treated with insolence and railery. Full of this fond notion, they placed the *blind* and *lame* upon the walls, and told David, as appears from the parallel passage, 1 Chron. xi. he should not come in thither, for the blind and the lame were sufficient to keep him off; which they should effect only by their shouting, *David shall not come hither,—No David shall come hither.* That the *blind* and the *lame* were contemptuously placed upon the walls by the Jebusites, as before described, we are assured by the concurrent testimony of Josephus. Now, that these blind and lame who appear to have been placed upon the walls, were to insult David in the manner before-mentioned, seems very evident from the words in Chronicles; *The blind and the lame shall keep them off, by SAYING,* &c. and also from the impossibility of otherwise accounting for David's indignation

10 And David went on, and grew great, and the Lord God of hosts *was* with him.

11 And Hiram, king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David (*l*).

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the Lord, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba, until thou come to Gazer.

CHAP. VI.

While the ark is carried from the house of Abinadab towards Zion, Uzzah toucheth it, and dies. The ark is brought to the house of Obed-edom; and afterwards into the new city. David danceth before the ark, and is derided by his wife Michal.

AGAIN David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him, from Baalé of Judah, to bring up from thence the ark of God, whose name is called by the name of The Lord of hosts, that dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the house of Israel, played before the Lord on all manner of *instruments made of* fir-wood, even on harps and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it: for the oxen shook *it*.

7 And the anger of the Lord was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three

against these naturally pitiable wretches. The Hebrew particles *hi am*, rendered *nevertheless*, should be rendered *for*, as in Prov. xxiii. 18. The Hebrew verb translated *thou take away*, should be translated *shall keep thee off*, and is plural, to agree with its two nominatives, which are plural likewise: the LXX have rendered it plural. Should it be objected that the word is, in the original, in the preter tense, yet still it may be asserted, that it should be rendered as if it were in the future; it being agreeable to the genius of the Hebrew language, frequently to speak of events yet future, as having actually happened, when the speaker would strongly express the certainty of such events. It is very remarkable, that the sense affixed to this passage is confirmed by Josephus; and it is farther remarkable, that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, where they are rendered, *Thou shalt not come hither, but the blynde and lame shal dryve the awaie.*

(*l*) We observe here once for all upon David's polygamy, that it appears to have proceeded first from a desire of issue, and next, from what might in his circumstances be deemed necessary policy. He had lived at least three years with Michal,

months: and the Lord bleſſed Obed-edom, and all his houſhold.

12 And it was told king David, ſaying, The Lord hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the Lord had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the Lord with all *his* might; and David *was* girded with a linen ephod.

15 So David, and all the houſe of Iſrael, brought up the ark of the Lord with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and ſaw king David leaping and dancing before the Lord; and ſhe deſpiſed him in her heart.

17 And they brought in the ark of the Lord, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the Lord.

18 And as ſoon as David had made an end of offering burnt-offerings and peace-offerings, he bleſſed the people in the name of the Lord of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flaggon of *wine*. So all the people departed every one to his houſe.

20 Then David returned to bleſs his houſhold. And Michal, the daughter of Saul, came out to meet David, and ſaid, How glorious was the king of Iſrael to-day, who uncovered himſelf to-day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf (*m*)!

21 And David ſaid unto Michal, *It was* before the Lord, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael: therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child until the day of her death.

CHAP. VII.

David conſults the prophet Nathan concerning the building of the temple: Nathan, at the command of God, anſwers, that the ſon of David ſhould build the temple, and that the kingdom of David ſhould be firm and perpetual. David returns thanks to God.

AND it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart; for the Lord *is* with thee.

4 And it came to paſs that night, that the word of the Lord came unto Nathan, ſaying,

5 Go, and tell my ſervant David, Thus ſaith the Lord, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael: and will plant them, that they

Michal, without having any child by her; and upon her being forced from him and given to another, it will not, I believe, be much doubted that he was then at liberty to marry again: accordingly he married Abinoam, and, having no children by her, he married Abigail. He had no child by either for five years. He knew of what importance the increaſe of his family would be to his eſtabliſhment upon the throne. God had promiſed to eſtabliſh him in the kingdom of Iſrael. Children were neceſſary to that end, and the moſt probable means was, taking more wives. We ſhall find that God had promiſed to eſtabliſh the kingdom not only in his own perſon, but alſo in his poſterity. Some ſuch known promiſe as this only, could be the ground of that declaration of Abigail's, *The Lord will certainly make my lord a ſure houſe*; 1 Sam. xxv. 28.

(*m*) The original Hebrew word *negle*, which we render *uncovering himſelf*, doth not mean expoſing any part of the body to view, and is, I believe, never uſed in that ſenſe, without ſome other word to determine it to that meaning.

And

may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before-time.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the Lord telleth thee, that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the Lord; and he said, Who *am* I, O Lord God; and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God?

20 And what can David say more unto thee? for, thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant.

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.

CHAP. VIII.

David subdues the Moabites, the king of Zobah, the Syrians, and Edomites, and brings the spoils to Jerusalem.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he, to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

3 David smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

And as, in the parallel place, 1 Chron. xv. 29. this circumstance is not at all taken notice of, but only that when she saw David *dancing* and *leaping*, or, as the word should be rendered, *playing* on some musical instrument, (as it is used ver. 5.) *she despised him*; the meaning can be nothing more than that, by dancing before the ark without his royal habit, (exchanged for the *linen ephod*) and playing on his harp, or some musical instrument like the rest of the people; he appeared, i. e. exposed himself in her eyes, and *in the eyes of the maid-servants of his servants*, to the very meanest of the beholders, *just as one of the vain fellows, openly uncovereth*, or *exposeth himself*. The haughty woman in the contempt of her heart, calls the Levites, the bearers of the ark, the singers and players on the instruments, *rekim, empty, low, worthless* people; and likens David to them, because he discovered himself as they discovered themselves; i. e. appeared in the same habit, and played and danced just as they did. Michal, perhaps, had learnt infidel notions during her cohabitation with Phaltiel; and seeing the procession from her window, thought the behaviour of David inconsistent with the dignity of the king of Israel.

4 And

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer, king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts. And the Lord preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 When Toi, king of Hamath, heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer had wars with Toi.) And *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs:

11 Which alſo king David did dedicate unto the Lord, with the ſilver and gold that he had dedicated of all nations which he ſubdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer, ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of Salt, *being* eighteen thouſand *men*.

14 And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became David's ſervants. And the Lord preſerved David whitherſoever he went.

15 And David reigned over all Iſrael; and David executed judgment and juſtice unto all his people.

16 And Joab, the ſon of Zeruiah, *was* over the hoſt; and Jehoſhaphat, the ſon of Ahilud, *was* recorder;

17 And Zadok, the ſon of Ahitub, and Ahimelech, the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

18 And Benaiah, the ſon of Jehoiada, *was over* both the Cherethites, and the Pelethites; and David's ſons were chief rulers.

CHAP. IX.

David ſends for Mephiboſheth, the ſon of Jonathan, and treats him with great kindneſs for his father's ſake.

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake?

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba. And when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 Then king David ſent, and fetched him out of the houſe of Machir, the ſon of Ammiel, from Lo-debar.

6 Now when Mephiboſheth, the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant.

7 And David ſaid unto him, Fear not: for I will ſurely ſhew thee kindneſs, for Jonathan thy father's ſake, and will reſtore thee all the land of Saul thy father; and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am?*

9 Then the king called to Ziba, Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore, and thy ſons and thy ſervants, ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſter's ſon may have food to eat: but Mephiboſheth thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the king's ſons.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha. And all that dwelt in the houſe of Ziba *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

The king of the Ammonites treats David's meſſengers as ſpies. David ſends Joab againſt the Ammonites, who overcomes them; and afterwards himſelf, paſſing the Jordan, overcomes them again, and ſubjects them to him.

AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away (*n*).

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob, twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him, before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more (*o*).

CHAP. XI.

While Joab besieges Rabbah, David commits adultery with Bath-sheba, the wife of Uriah. He sends for Uriah from the army, whom he afterwards sends back to Joab, with orders to set him in the fore-front of the battle. Uriah is slain, and David marries Bath-sheba, who brings him a son.

AND it came to pass, after the year was expired, at the time when kings go forth to *battle*, that David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

(*n*) The wearing of long beards and garments, was then, as it still is, the fashion of the east, where they were deemed badges of honour, and consequently, the cutting off or curtailing of either, regarded as the greatest indignity. Nay in some places, the cutting off the beard was not only looked upon as matter of the highest reproach, but also of the severest punishment. So it was anciently among the Indians, and is at this day among the Persians. It was one of the most infamous punishments of cowardice in Sparta, that they who turned their backs in the day of battle, were obliged to appear abroad with one half of their beard shaved, and the other half un-shaved. There were two reasons which caused the easterns of old, as well as at present, to look upon the beard as venerable: in the first place they considered it as a natural ornament designed to distinguish men from women; secondly, it was the mark of a free man in opposition to slaves: so that in every view, the insult of Hanun to the ambassadors of David was capital. It was a violation of the law of nature, of hospitality, and of the right of nations. See Delaney, and Tavernier's voyages to the Indies, part ii. book 2. chap. 7.

(*o*) Thus the arms of David were blessed, and God accomplished the promises which he had made to Abraham, and renewed to Joshua. Gen. xv. 18. Josh. i. 2, 4. Thus in the space of nineteen or twenty years, David had the good

2 And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman: and *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, (for she was purified from her uncleanness:) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down to his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king;

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city, when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech, the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. (*p*)

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee: for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

good fortune to finish gloriously eight wars, all righteously undertaken, and all honourably terminated: namely, 1. The civil war with Ish-bosheth; 2. The war against the Jebusites; 3. Against the Philistines and their allies; 4. Against the Philistines alone; 5. Against the Moabites; 6. Against Hadadezer; 7. Against the Idumeans; 8. Against the Ammonites and Syrians. We shall soon see this last entirely compleated by the conquest of the kingdom of the Ammonites abandoned by their allies. What glory for the monarch of Israel, had not the splendor of this illustrious epocha been obscured by a complication of crimes, of which one could never have even suspected him capable!

(*p*) Whoever reads this narrative, must acknowledge that David's crime was attended with the most heinous aggravations; though no person of humanity can relate it, without pitying the circumstances of the unhappy offender, drawn by a concurring train of accidents from the commission of one sin to another, till at length his guilt grew so enormous, as almost to involve him in ruin, and tarnish the glory of a character, which would otherwise have been one of the first and fairest of all antiquity.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done displeased the Lord.

CHAP. XII.

Nathan's parable. David confesses his guilt: the child born in adultery dies. The birth of Solomon.

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* shall surely die.

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die (*q*).

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die.

15 And Nathan departed unto his house: and the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his

(*q*) No sooner was the application of the parable made by Nathan, but David owns his offence; and the Psalms he penned on this occasion, shew the deep sense he had of the guilt he contracted, and will be a memorial of his repentance to all future ages. See especially the 51st Psalm. His unhesitating confession, *I have sinned*, short, but more expressive than all the parade of eloquence, darted, as God saw it was, from a contrite, softened, penetrated heart, averted the impending stroke; and God was gracious to heal his soul with those balmy words, *the Lord also hath put away thy sin: thou shalt not die.* Upon the whole, let David stand as a warning to mankind of the frailty of human nature, of the deceitfulness of sin, of the danger of giving way to criminal passions, and the first violations of conscience and duty. Thus will his fall be a means of their security, and they will learn not to insult his memory, but pity the man, by whom they are warned and guarded against the like transgressions. Or, if like him they offend, they may hope from his example that *they shall not die*, if, as he did, they acknowledge their sin, and with a broken and contrite heart earnestly implore the divine forgiveness. His first offence entangled him, and embarrassed him

apparel, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe; and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive; but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon: and the Lord loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the Lord.

26 And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their king's crown from off his head; (the weight whereof *was* a talent of gold, with the precious ſtones:) and it was *ſet* on David's head. And he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

Amnon raviſheth his ſiſter, and afterwards hateth her, and putteth her from him: Abſalom revenges the injury by the death of Amnon, and flies to the king of Geſhur.

AND it came to paſs after this, that Abſalom, the ſon of David, had a fair ſiſter, whoſe name *was* Tamar, and Amnon, the ſon of David, loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, David's brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the king's ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſalom's ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thyſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 So Tamar went to her brother Amnon's houſe; (and he was laid down:) and ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat at thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto

him in ſuch perplexities, that nothing could extricate him, but the ſhedding the blood of the innocent, the injured, the brave Uriah! What a pregnant leſſon to all ages, to keep a conſtant guard upon their hearts, and to tremble at the thoughts of the unſeen, undefinable conſequences of every vicious, and particularly every luſtful act! Luſt is a vice as infectious to the ſouls, as the diſeaſe with which Providence hath armed it, is to the bodies of men. No lewd perſon knows, or can gueſs, to how many ſouls the poiſon of lewdneſs may communicate itſelf. The hearts of thouſands may be tainted by means of one ſingle act. The moral infection of it may ſpread on through ſucceſſive ſubjects, producing in its ravages not only habits of lewdneſs, but theſts, perjuries, adulteries, murders—till the day of doom arrive, to call the pale aſtoniſhed wretch from the long train of ſins which ſprung from his luſt, to that dreadful condemnation, which nothing could have eluded, but an humble, contrite, perpetual repentance. Happy was it for David, that he took this only expedient to obtain from God, "that his ſins ſhould be put away, and remembered no more!"

him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel: now therefore, I pray thee, speak unto the king; for he will not with-hold me from thee.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her, *was* greater that the love wherewith he had loved her: and Amnon said unto her, Arise, be gone (*r*).

16 And she said unto him, *There is* no cause; this evil in sending me away *is* greater than the other that thou didst unto me: but he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister; he *is* thy brother, regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon, neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit, he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass as soon as he had made an end of speaking, that behold, the king's sons came, and lift up their voice and wept: and the king also and all his servants wept very sore.

37 But Absalom fled, and went to Talmai,

(*r*) The flux and reflux of passion in a brutal breast, are here finely painted. Commentators are at a loss to account for this sudden and excessive hatred; and indeed there seems to be something extraordinary in it. Tamar's rape had an effect upon her ravisher, directly contrary to that of Dinah upon her's. But their circumstances were different. Hope seconded and supported *Shechem's* passion, not in itself criminal: but despair drove *Amnon's* into its opposite extreme. This is often observed to be the case with passions too tumultuous and unruly. Amnon's mind was first agitated by lust, and then by remorse, which drove to different extremes like the vibrations of a pendulum. God abandoned him thus to the tumult of his own intemperate mind, to make this other punishment of David's adultery more flagrant, and the prophet's prediction of *raising up evil to him out of his own house* more conspicuous; for Amnon's barbarous behaviour now precluded all possibility of concealing his guilt.

the

the ſon of Ammihud, King of Geſhur: and *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

A woman of Tekoah, under a fictious ſtory, perſuades the king to recal Abſalom; who returns to Jeruſalem, and continues there for two years, before he is admitted into the king's preſence.

NOW Joab, the ſon of Zeruiah, perceived that the king's heart *was* toward Abſalom.

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee, feign thyſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew; and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *aught* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the Lord thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the Lord liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak one word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon; yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid; and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king, to diſcern good and bad: therefore the Lord thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord, O king, none can turn to the right hand or to the left from aught that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 And the king ſaid unto Joab, Behold now, I have done this thing: go therefore bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To-day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe, and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the king's face.

25 But in all Iſrael there was none to be ſo much

much praiſed as Abſalom for his beauty: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head, (for it was at every year's end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels, after the king's weight.

27 And unto Abſalom there were born three ſons, and one daughter whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See, Joab's field is near mine, and he hath barley there; go, and ſet it on fire: and Abſalom's ſervants ſet the field on fire.

31 Then Joab aroſe, and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king. And the king kiſſed Abſalom.

CHAP. XV.

Abſalom conſpires againſt David; who flies from Jeruſalem, and is followed by Zadok and Abiathar. David ſends Huſhai to Jeruſalem to defeat the counſel of Ahithophel, and to watch the motions of Abſalom.

AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh, that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice!

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord.

9 And the king ſaid unto kim, Go in peace. So he aroſe, and went to Hebron.

10 But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called; and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent for Ahithophel the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart; leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the king's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him: and the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the

the Lord liveth, and as my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 And lo, Zadok alſo *was there*, and all the Levites with him, bearing the ark of the covenant of God: and they ſat down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee; behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem: and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up (*s*).

31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz, Zadok's *ſon*, and Jonathan, Abiathar's *ſon*; and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai, David's friend, came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

Ziba, by falſe ſuggeſtions, obtains his maſter's inheritance. Shimei curſeth David; who reſtrains the ſons of Zeruiah from killing him.

AND when David was a little paſt the top *of the hill*, behold, Ziba, the ſervant of Mephiboſheth, met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the king's houſhold to ride on; and the bread and ſummer-fruit for the young men to eat; and the wine, that ſuch as be faint in the wilderneſs, may drink.

3 And the king ſaid, And where *is* thy maſter's ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee *that* I may find grace in thy ſight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei, the ſon of Gera: he came forth, and curſed ſtill as he came.

(*s*) A more memorable event ſure was never recorded in hiſtory, nor a more moving ſpectacle ever exhibited to mortal eyes. A king, venerable for his years and victories, ſacred in the character both of his piety and prophecies, renowned for proweſs, and revered for wiſdom, reduced to the condition of a fugitive, to a ſudden and extreme neceſſity of flying for his life, from the preſence of his own ſon, his darling and delight, and a whole country loudly lamenting his fate. In this condition he went up the mount, and when he reached the ſummit of it, fell down proſtrate before God. Joſephus tells us, that when he reached the top of the mountain, he took a view of the city, and prayed to God with abundance of tears. It may be thought worth notice that Joſephus ſhould tell us, that David wept and viewed the city in the ſame ſpot from which the Evangeliſt informs us our bleſſed Saviour wept over it. See Delany, and the 3d and 43d Pſalms.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people and all the mighty men *were* on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 Then ſaid Abiſhai, the ſon of Zeruiah, unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo.

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe, for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 And Abſalom, and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king!

17 And Abſalom ſaid unto Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord and this people, and all the men of Iſrael choſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines, which he hath left to keep the houſe; and all Iſrael ſhall hear that thou art abhorred of thy father: then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe; and Abſalom went in unto his father's concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel, which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David and with Abſalom.

CHAP. XVII.

Abſalom neglects the counſel of Ahithophel, and prefers that of Huſhai. Ahithophel hangs himſelf.

MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee; and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not, ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear (*t*) robbed of

(*t*) The curious have in general long ſince remarked the coarſeneſs of the images uſed in the eaſtern writings. I have met with inſtances of this kind, which may ſerve to illuſtrate ſome paſſages of Scripture more perfectly than I have yet ſeen. In particular, *Huſhai*'s comparing David and his men, in this place, to *a bear robbed of her whelps*, appears to us very odd; and it ſhocks our delicacy much more when we find it applied to the Majeſty of heaven, Lam. iii. 10. This, however, is entirely owing to the difference of the taſte of the Europeans, from that of the people of the Levant. We in England, when we compare a perſon to a *bear*, have ſomething of a diſagreeable fierceneſs, and awkward roughneſs in view; and therefore theſe paintings give us pain. But though *we* do, the eaſtern nations do not, blend theſe ideas with thoſe of ſtrength and terribleneſs, in diſpleaſure: That therefore which appears an indecent compariſon to us, was none to them: and accordingly this image ſtill continues in uſe among thoſe people.

her

her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; (for they might not be seen to come into the city:) and a wench went and told them: and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* Ithra, an Israelite, that went in to Abigail, the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass when David was come to Mahanaim, that Shobi, the son of Nahash, of Rabbah, of the children of Ammon, and Machir, the son of Ammiel, of Lo-debar, and Barzillai the Gileadite, of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him to eat: for they said, The people *is* hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

David, when going to battle, commands his men to spare Absalom, who is afterwards found hanging to a tree, and killed by Joab. David's lamentation thereat.

AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate side, and all the people came out by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim,

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* I would not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise, I should have wrought falshood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his life-time had taken and reared up for himself a pillar which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name. And it is called unto this day, Absalom's place.

19 Then said Ahimaaz, the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz, the son of Zadok, yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain; and over-ran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lift up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my Lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom! would God I had died for thee, O Abſalom, my ſon, my ſon!

CHAP. XIX.

Joab blames David, on account of his immoderate grief for Abſalom. The tribe of Judah go to meet the king at Gilgal. David ſpares Shimei, and reſtores to Mephibosheth the half of his land. The ten tribes diſpute with the tribe of Judah.

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon (*u*)!

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou loveſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither princes nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king aroſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle. Now therefore, why ſpeak ye not a word of bringing the king back?

11 And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually, in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou, and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei, the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

17 And *there were* a thouſand men of Benjamin with him, and Ziba, the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's houſhold, and to do what he thought good. And Shimei the ſon of Gera fell down before the king, as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph, to go down to meet my lord the king.

21 But Abiſhai, the ſon of Zeruiah, anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the Lord's anointed?

(*u*) There certainly cannot be produced from any writer a more ſtriking inſtance of the true pathetic than the preſent. See Dr. Lowth's 22d. Prelection. It is however extremely difficult to reconcile this degree of ſorrow with David's uſual piety and reſignation. The king's command to ſpare Abſalom, was indeed an extraordinary inſtance of mercy, equalled only by HIM, who, dying, prayed for his murderers; yet it is to be accounted for from his fatherly fondneſs, and the benignity of his nature. But there is ſomething aſtoniſhing in this exceſs of grief for ſuch a reprobate; and I confeſs, it is to me, ſays Dr. Delaney, utterly unaccountable, from any other principle than the ſad and ſhocking

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And Mephibosheth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother. But behold thy servant Chimham; let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did he despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

Sheba makes a party in Israel: Joab kills Amasa, and afterwards besieges the city of Abel, whither Sheba had fled. A wise woman treats with Joab from the wall. The head of Sheba is thrown out to Joab.

AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: Every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba, the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

reflection of his having died with all his sins upon his head, and gone down quick to perdition. The affection of parents doubtless is extremely strong. The sins, the ingratitude of children cannot root it from their hearts; and they who fear God, are then most reasonably inconsolable, when their children are engaged in a course of sin, and they see them die in a state of condemnation.

3 And

3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba, the son of Bichri, do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba, the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on, was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died (*w*). So Joab and Abishai his brother pursued after Sheba, the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba, the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab, battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim, Sheba, the son of Bichri, by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba, the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 Now Joab *was* over all the host of Israel: and Benaiah, the son of Jehoiada, *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat, the son of Ahilud, *was* recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also, the Jairite, was a chief ruler about David.

CHAP. XXI.

A famine raging for the slaughter of the Gibeonites made by Saul; seven of Saul's sons are delivered to them, whom they hang. David buries the bones of Saul and Jonathan in the sepulchre of their father.

THEN there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, *It is* for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and

(*w*) This action was attended with the highest perfidy and insolence. Many reasons concurred to prevent David's calling him to account now, particularly his power, authority, and his interest with the army: but it is plain he never forgot nor forgave him. That he highly resented it we find in his last charge to Solomon, where he nobly recommends and gives it in charge to his son to do justice on that bloody assassin. Joab's being continued captain-general of all the forces, was not from David's inclination, but contrary to it, and by force.

said

ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah:)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe; neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul (*x*), *whom* the Lord did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephibosheth, the ſon of Jonathan, the ſon of Saul, becauſe of the Lord's oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah, the daughter of Aiah, whom ſhe bare unto Saul, Armoni and Mephibosheth; and the five ſons of Michal, the daughter of Saul, whom ſhe brought up for Adriel, the ſon of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 And Rizpah, the daughter of Aiah, took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul; and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul, and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father: and they performed all that the king commanded. And after that, God was intreated for the land.

15 Moreover, the Philiſtines had yet war again with Iſrael; and David went down, and his ſervants with him, and fought againſt the Philiſtines: and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of the giant, the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight, he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai, the ſon of Zeruiah, ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan, the ſon of Jaareoregim, a Beth-lehemite, ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea, the brother of David, ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A pſalm of thankſgiving, for God's powerful deliverance and manifold bleſſings.

AND David ſpake unto the Lord the words of this ſong, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he ſaid, The Lord *is* my rock, and my fortreſs, and my deliverer;

3 The God of my rock: in him will I truſt:

(*x*) The crime for which the three years of famine were ſent, was the murder of many of the Gibeonites by Saul, and a determined purpoſe utterly to deſtroy the remainder; and this contrary to the public oath and faith which had been given them for their ſecurity; and in cold blood, in times of peace, when the Gibeonites were unarmed and deſtitute of aſſiſtance, only to ſhew how zealous he was to oblige the people. This crime was therefore enormous, and highly aggravated; a crime, if any could be ſo, that was worthy the interpoſition of a deity; and which, though the puniſhment was long deferred, through a train of intervening unavoidable occurrences, was nevertheleſs worthy to be retaliated by Providence, upon the firſt opportunity that was favourable for the purpoſe.

he

be is my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour: thou ſaveſt me from violence.

4 I will call on the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me, the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo, and came down; and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The Lord thundered from heaven, and the Moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the Lord, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me; he drew me out of many waters;

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the Lord was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The Lord rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the Lord hath recompenſed me according to my righteouſneſs; according to my cleanneſs in his eye-ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf unſavoury.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my lamp, O Lord: and the Lord will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the Lord *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the Lord? and who *is* a rock, ſave our God?

33 God *is* my ſtrengh *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds *feet:* and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me; ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them; and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battle: them that roſe up againſt me, haſt thou ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave; *even* unto the Lord, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The Lord liveth, and bleſſed *be* my rock; and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAP. XXIII.

The last words of David. The names and deeds of his mighty men.

NOW these *be* the last words of David. David, the son of Jesse, said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the Lord spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God:

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.

7 But the man *that* shall touch them, must be fenced with iron, and the staff of a spear: and they shall be utterly burned with fire in the *same* place.

8 These *be* the names of the mighty men whom David had. The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite; *He lift up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* Eleazar, the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away.

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah, the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest-time, unto the cave of Adullam. And the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then in Bethlehem.

15 And David longed, and said, Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless, he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this! *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lift up his spear against three hundred, *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three.

20 And Benaiah, the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit, in time of snow.

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah, the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard.

24 Asahel, the brother of Joab, *was* one of the thirty; Elhanan, the son of Dodo, of Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira, the son of Ikkesh, the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon

28 Zalmon the Ahohite, Maharai the Netophathite,
29 Heleb, the ſon of Baanah, a Netophathite, Ittai, the ſon of Ribai out of Gibeah, of the children of Benjamin,
30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh,
31 Abi-albon the Arbathite, Azmaveth the Barhumite,
32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,
33 Shammah the Hararite, Ahiam, the ſon of Sharar, the Hararite,
34 Eliphelet, the ſon of Ahaſbai, the ſon of the Maachathite, Eliam, the ſon of Ahithophel, the Gilonite,
35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal, the ſon of Nathan, of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab, the ſon of Zeruiah,
38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

David commands the people to be numbered; which is done by Joab: David repents, and his kingdom is puniſhed with a three days peſtilence, in which ſeventy thouſand men die.

AND again the anger of the Lord was kindled againſt Iſrael; and he moved David againſt them, to ſay, Go, number Iſrael and Judah.
2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.
3 And Joab ſaid unto the king, Now the Lord thy God add unto the people, how many ſoever they be, an hundred-fold, and that the eyes of my lord the king may ſee *it*: but why doth my lord the king delight in this thing?
4 Notwithſtanding, the king's word prevailed againſt Joab, and againſt the captains of the hoſt. And Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.
5 And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer.
6 Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,
7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.
8 So when they had gone through all the land, they came to Jeruſalem, at the end of nine months and twenty days.
9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.
10 And David's heart ſmote him after that he had numbered the people. And David ſaid unto the Lord, I have ſinned greatly in that I have done (*y*): and now, I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly.
11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's ſeer, ſaying,
12 Go, and ſay unto David, Thus ſaith the Lord, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.
13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? Now adviſe, and ſee what anſwer I ſhall return to him that ſent me.
14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord; for his mercies *are* great: and let me not fall into the hand of man.
15 So the Lord ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-ſheba, ſeventy thouſand men.
16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented

(*y*) The ſpecific nature of his ſin may be eaſily determined and underſtood, though it has embarraſſed many of the commentators; for amongſt other commands that were given by Moſes, was that, recorded Exod. xxx. 12, 13. to which the reader is referred. David, either not thinking of this command, or thinking himſelf, as king of Iſrael, exempt from it, ordered the people to be numbered without exacting the ranſom from each of them. This was one of the higheſt ſtretches of power; aſſuming a prerogative which God reſerved to himſelf, and a violation of one of the ſtanding laws of the kingdom. But God, to ſupport the dignity of his own conſtitution, and to put David in mind that, though king, he was ſtill to limit the exerciſe of his power by the precepts of the law, gives him by the prophet the option of three puniſhments, of which David choſe the plague: had he choſen either war or famine, his wealth and his power had eaſily ſecured himſelf and family from any imminent danger of either. But in this conſiſted his heroiſm, that he choſe that evil which he himſelf riſked in common with his meaneſt ſubject.

pented

pented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? Let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the Lord commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee, to build an altar unto the Lord, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king. And Araunah ſaid unto the king, The Lord thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which doth coſt me nothing. So David bought the threſhing-floor, and the oxen for fifty ſhekels of ſilver.

25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

The Firſt BOOK of the KINGS,

Otherwiſe called, The Third BOOK of the KINGS.

CHAP. I.

David in his old age is cheriſhed by Abiſhag: Adonijah affecting the kingdom, conſpires with Joab and Abiathar. Solomon, by David's appointment, is anointed king by Zadok and Nathan. Adonijah, terrified, flies to the horns of the altar, and is ſpared by Solomon (z).

NOW king David was old, *and* ſtricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin: and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

5 Then Adonijah, the ſon of Haggith, exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And he conferred with Joab, the ſon of Zeruiah, and with Abiathar the prieſt: and they, following Adonijah, helped *him*.

(z) The author of the following two books of Kings is unknown. They are generally ſuppoſed to have been compiled by Ezra, from the public records of the Jews. They are evidently the work of one author. Mr. Locke is of opinion with Le Clerc, that they were written after the captivity; that though we find in them the remainder of ancient memoirs, upon which they were formed, yet it can never be certainly known who was the author that compiled them. Calmet obſerves judiciouſly, that he was in all probability a prieſt, as he does not ſeem ſo much concerned to write a political hiſtory, as to deſcribe what concerns the temple and religion. The firſt book of the Kings comprizes a hiſtory of 119 years, from the year of the world 2989 to 3108, containing an account of the death of David, the reign of Solomon, his building of the temple, his wiſdom, magnificence, and fall: the diviſion of the kingdom under Rehoboam, together with a ſummary of the reigns of four kings of Judah, and eight kings of Iſrael.

8 But

8 But Zadok the prieſt, and Benaiah, the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattle by the ſtone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's ſons, and all the men of Judah, the king's ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba, the mother of Solomon, ſaying, Haſt thou not heard that Adonijah, the ſon of Haggith, doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king. And the king ſaid, What wouldeſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the Lord thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord, O king, thou knoweſt *it* not.

19 And he hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah, the ſon of Jehoiada, and thy ſervant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 Then king David anſwered and ſaid, Call me Bath-ſheba. And ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the Lord liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah, the ſon of Jehoiada, anſwered the king, and ſaid, Amen: the Lord God of my lord the king ſay ſo *too*.

37 As the Lord hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada, and the Cherethites, and the Pelethites went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 And Adonijah, and all the gueſts that *were* with him, heard *it* as they had made an end of eating. And when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan, the ſon of Abiathar the prieſt, came: and Adonijah ſaid unto him, Come in; for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, ſo that the city rang again. This *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our Lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah were afraid, and roſe up, and went every man his way.

50 And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to-day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar. And he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

David gives his laſt charge to his ſon Solomon. Adonijah, Joab, and Shimei are put to death, and Abiathar deprived of the prieſthood.

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man;

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

4 That the Lord may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei, the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou art a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

10 So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 Then ſat Solomon upon the throne of David

David his father; and his kingdom was eſtabliſhed greatly.

13 And Adonijah, the ſon of Haggith, came to Bath-ſheba, the mother of Solomon. And ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit, the kingdom is turned about, and is become my brother's: for it was his from the Lord.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on:

17 And he ſaid, Speak, I pray thee, unto Solomon the king; (for he will not ſay thee nay;) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well; I will ſpeak for thee unto the king.

19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah. And the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee; *I pray thee*, ſay me not nay. And the king ſaid unto her, Aſk on, my mother: for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; for he *is* mine elder brother; even for him, and for Abiathar the prieſt, and for Joab, the ſon of Zeruiah.

23 Then king Solomon ſware by the Lord, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the Lord liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah, the ſon of Jehoiada; and he fell upon him, that he died.

26 And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the Lord; that he might fulfil the word of the Lord, which he ſpake concerning the houſe of Eli in Shiloh.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Abſalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and behold, *he is* by the altar. Then Solomon ſent Benaiah, the ſon of Jehoiada, ſaying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay; but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the Lord ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit*, Abner, the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa, the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne, ſhall there be peace for ever from the Lord.

34 So Benaiah, the ſon of Jehoiada, went up, and fell upon him, and ſlew him: and he was buried in his own houſe in the wilderneſs.

35 And the king put Benaiah, the ſon of Jehoiada, in his room over the hoſt: and Zadok the prieſt did the king put in the room of Abiathar.

36 And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away

away unto Achish, son of Maachah, king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee swear by the Lord, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard, *is* good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah, the son of Jehoiada, which went out and fell upon him, that he died: and the kingdom was established in the hand of Solomon.

CHAP. III.

Solomon marries Pharaoh's daughter: he asks wisdom from God; who promises him moreover riches and honour. His judgment between the two harlots.

AND Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee, all thy days.

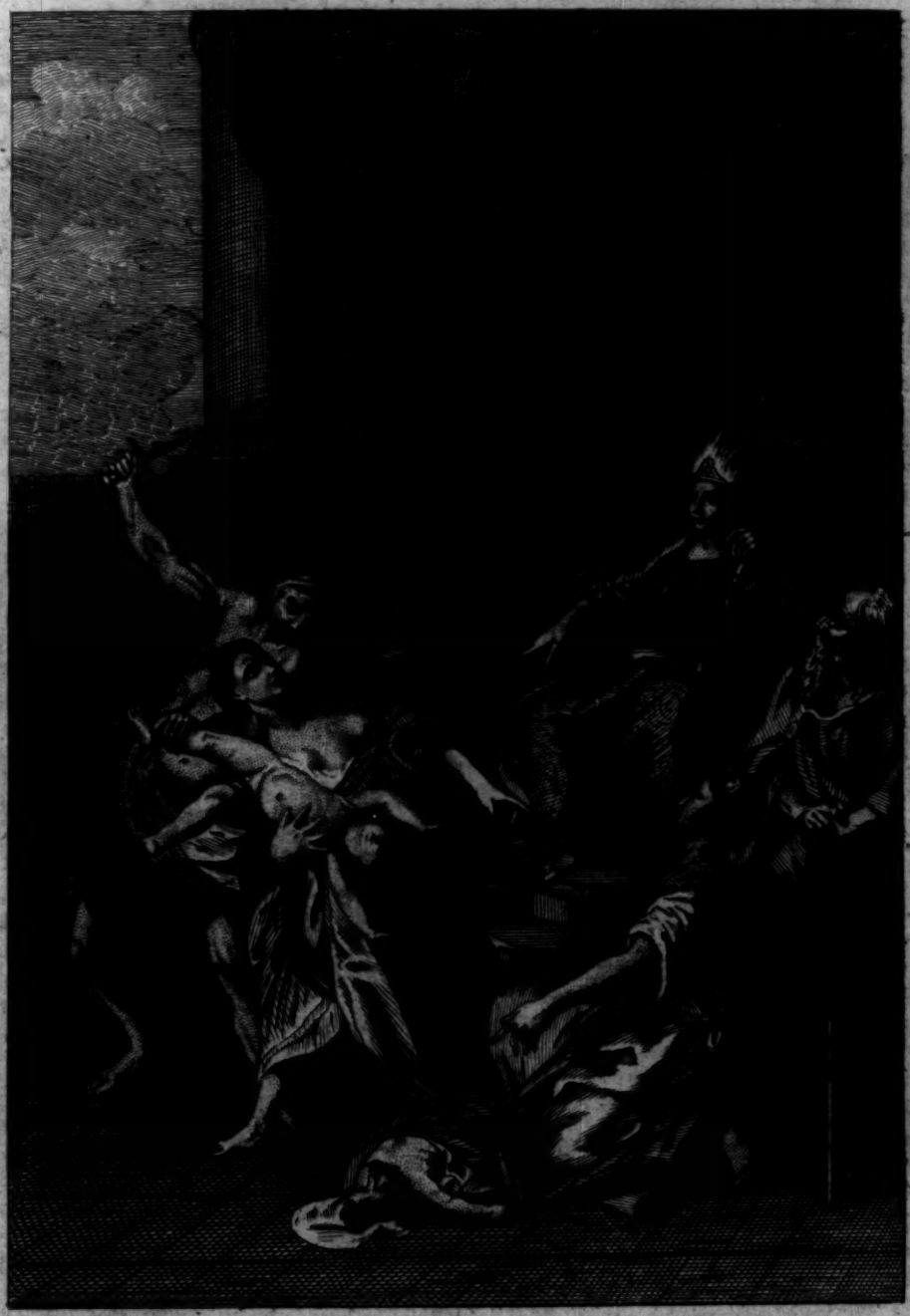
14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 Then came there two women *that were* harlots, unto the king, and stood before him (*a*).

(*a*) See what we have said respecting the word rendered *harlot*, on Josh. ii. 1. Solomon knew at once that the only sign whereby to discover the true mother, would be her affection, and compassionate tenderness for her child; and therefore, in order to distinguish between the two, his business was to make trial of this. And if we suppose, that when he commanded the child to be divided, he spake with a sedate countenance and seeming earnestness, as the true mother's petition to the king makes it apparent that he did; then we may suppose further, not only the two women, but all the people present, with horror and admiration expecting the execution of the thing; which, when it ended in so just a decision, quite contrary to what they looked for, raised joy in every breast, and gave a more advantageous

THE JUDGMENT OF SOLOMON



*Then ſpake the woman whose the living child was unto the king, (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it.*_____ I. Kings Chap. III. Ver. 26

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe; and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night; becauſe ſhe overlayed it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay; but the living is my ſon, and the dead *is* thy ſon. And this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it. But the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged; and they feared the king: for they ſaw that the wiſdom of God *was* in him, to do judgment.

CHAP. IV.

Solomon's princes: his twelve officers: the peace and extent of his kingdom: his wiſdom.

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had; Azariah, the ſon of Zadok, the prieſt;

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes; Jehoſhaphat, the ſon of Ahilud, the recorder.

4 And Benaiah, the ſon of Jehoiada, *was* over the hoſt: and Zadok and Abiathar *were the* prieſts.

5 And Azariah, the ſon of Nathan, was over the officers: and Zabud, the ſon of Nathan, *was* the principal officer, *and* the king's friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram, the ſon of Abda, *was* over the tribute.

7 And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names: The ſon of Hur in mount Ephraim.

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

10 The ſon of Heſed in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor; which had Taphath, the daughter of Solomon, to wife.

12 Baana, the ſon of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair, the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and brazen bars.

14 Ahinadab, the ſon of Iddo, *had* Mahanaim.

15 Ahimaaz was in Naphtali; he alſo took Baſmath, the daughter of Solomon, to wife.

16 Baanah, the ſon of Huſhai, *was* in Aſher and in Aloth.

17 Jehoſhaphat, the ſon of Paruah, in Iſſachar.

18 Shimei, the ſon of Elah, in Benjamin.

19 Geber, the ſon of Uri, *was* in the country of Gilead, *in* the country of Sihon, king of the Amorites, and of Og, king of Baſhan; and *he was* the only officer which *was* in the land.

20 Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

tageous commendation to the judge: it may not be improper upon this occaſion to mention an inſtance or two out of profane hiſtory, of a ſingular addreſs, though much inferior to this, in diſcovering ſuch ſecrets as ſeemed to be paſt finding out. Suetonius, in his life of Claudian, chap. xv. tells us that emperor diſcovered a woman to be the mother of a young man, whom ſhe would not own for her ſon, by commanding her to be married to him; the horror of committing inceſt obliged her to declare the truth. In like manner Diodorus Siculus relates, that Ariopharnes, king of the Thracians, being appointed to arbitrate between three men, who all pretended to be the ſons of the king of the Cimmerians, and claimed the ſucceſſion, found out the true ſon and heir, by ordering them to ſhoot each man his arrow into the dead king's body, which one of them refuſing to do, was deemed the lawful claimant. See Patrick and Calmet.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 And Solomon's proviſion for one day, was thirty meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea ſhore.

30 And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

Hiram ſends to congratulate Solomon, furniſhes timber to build the temple, and receives from Solomon wheat and oil. Solomon's workmen and officers.

AND Hiram, king of Tyre, ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the Lord his God, for the wars which were about him on every ſide, until the Lord put them under the ſoles of his feet.

4 But now the Lord my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I propoſe to build an houſe unto the name of the Lord my God, as the Lord ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon; and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber like unto the Sidonians.

7 And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the Lord this day, which hath given unto David a wiſe ſon over this great people!

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in floats, unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire, in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes; a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains;

16 Beſide

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

CHAP. VI.

Solomon builds the temple, sixty cubits long, twenty cubits broad, and thirty high; which he divides into two parts; the exterior called the temple, and the interior called the oracle, in which the cherubims are placed. He finishes the work in seven years.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the Lord.

2 And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron heard in the house, while it was in building (*b*).

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops, and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition, by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also

(*b*) The true reason why no noise was heard in the building of the temple, was that the stones and all other materials were hewn and squared and fitted at a distance; so that when brought to the place where the temple was to stand, there was nothing to do but to join them together; and this might be done not only for the ease and convenience of the carriage, but also for the magnificence of the work, and in commendation of the workmen's skill and ingenuity. See Exod. xx. 25. Calmet's Dictionary under the word SOLOMON, and Martin's Explication des Textes Difficiles, p. 186. We do not enter into any direct and full explanation of the building of the temple, as it would necessarily lead us into too great lengths, and not be clear without the assistance of plates. We therefore refer to those authors who have treated professedly on the subject; and particularly to Calmet, Scheuchzer, and Univ. Hist. vol. iv. 8vo.

the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing, unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe: and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall.*

32 The two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree, a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 In the fourth year was the foundation of the houſe of the Lord laid, in the month Zif:

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it. So was he ſeven years in building it.

CHAP. VII.

The building of Solomon's houſe; of the houſe of Lebanon; and of the houſe of Pharaoh's Daughter. Hiram, an excellent workman, comes to Solomon from Tyre.

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 And his houſe where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones, (after the meaſures of hewed ſtones) and cedars.

12 And the great court round about *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the Lord, and for the porch of the houſe.

13 And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs. And he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the

the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of lilly-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz (*c*).

22 And upon the top of the pillars *was* lilly-work: ſo was the work of the pillars finiſhed.

23 And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lillies: it contained two thouſand baths.

27 And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round.

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were* joined to the baſe: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes, *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof, *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſt-ward, over againſt the ſouth.

40 And Hiram made the lavers and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the Lord.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the

(*c*) Theſe two pillars were called by the names of *Jachin* and *Boaz*, ver. 21, words which imply, that God alone gave ſtability, or was alone the ſupport and ſtrength of the temple. Various allegorical deſignations have been given to theſe pillars, into which we ſhall not enter. They appear to have been deſigned as ornaments to the temple, and to have as little reference to the pillar of cloud and of fire, as to the light and the air. The authors of the Univerſal Hiſtory obſerve by way of conjecture, that one might ſuppoſe there was an inſcription in ſome ſuch ſenſe as that above, given upon the baſis of each of the pillars; that on the one beginning with the word Jachin, and that on the other with the word Boaz, from whence the pillars might have their denomination; as we ſee the books of Moſes called by the firſt words which they begin with. See Univerſal Hiſtory, vol. iv. p. 206.

two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars:

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea:

45 And the pots, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon, for the house of the Lord, *were of* bright brass.

46 In the plain of Jordan did the king cast them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that *pertained* unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers, *of* pure gold; and the hinges of gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the Lord: and Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels did he put among the treasures of the house of the Lord (*c*).

CHAP. VIII.

Solomon conveys the ark of God and the tabernacle into the temple. His solemn dedication of the temple, and his prayer.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon, at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a *covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord.

11 So that the priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Solomon, The Lord said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood.)

15 And he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father, to build an house for the name of the Lord God of Israel.

18 And the Lord said unto David my father,

(*c*) Concerning this temple, we may observe upon the whole that the glory of it did not consist in its bulk or largeness, (for in itself it was but a small pile of building; no more than 150 feet in length, and 105 in breadth, taking the whole together, and is exceeded by many of our parish churches,) but its chief grandeur and excellency lay in its out buildings and ornaments, in its workmanship, which was every where very curious, and in its overlayings, which were vast and prodigious. The overlaying of the Holy of Holies only, which was a room but thirty feet square, and twenty high, amounted to six hundred talents of gold, which comes to four millions three hundred and twenty thousand pounds of our sterling money. "The whole frame, says Josephus, was raised upon stones, polished to the highest degree of perfection, and

Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, Lord God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make towards this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling-place, and when thou hearest, forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only knowest the hearts of all the children of men:)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country, for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-

and so artificially put together, that there was no joint to be discerned, no sign of any working tools having been upon them; but the whole looked more like the work of Providence and nature, than the product of art and human invention. And as for the inside, what carving, gilding, embroidery, rich silks, and fine linen, could do, of these there was the greatest profusion. The very floor of the temple was overlaid with beaten gold, the doors were large, and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold." Antiq. lib. viii. chap. 2. In a word, it was gold all over, and nothing was wanting either within or without, that might contribute to the glory and magnificence of the work.

out

out arm) when he ſhall come and pray towards this houſe;

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael; and that they may know that this houſe which I have builded, is called by thy name.

44 If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee, (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives, unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee, in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart, and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe.

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people, and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.

54 And it was *ſo*, that when Solomon had made an end of praying, all this prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

56 Bleſſed *be* the Lord that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the Lord *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 And the king, and all Iſrael with him, offered ſacrifice before the Lord.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the children of Iſrael dedicated the houſe of the Lord.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the brazen altar that *was* before the Lord *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entering-in of Hamath unto the river of Egypt, before the Lord our God, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

God appears to Solomon. Solomon gives Hiram twenty cities, which do not pleaſe him. He builds cities, drives out the Amorites, and ſends ſhips to Ophir, which bring from thence four hundred and twenty talents of gold.

AND it came to paſs when Solomon had finiſhed the building of the houſe of the Lord, and the king's houſe, and all Solomon's deſire which he was pleaſed to do,

2 That

2 That the Lord appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the Lord ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe, which thou haſt built, to put my name there for ever; and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if ye ſhall at all turn from following me, ye or your children, and will not keep my commandments *and* my ſtatutes which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed for my name, will I caſt out of my ſight; and Iſrael ſhall be a proverb, and a by-word among all people:

8 And at this houſe, *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the Lord done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the Lord brought upon them all this evil.

10 And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the Lord, and the king's houſe.

11 (*Now* Hiram, the king of Tyre, had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him; and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 And this *is* the reaſon of the levy which king Solomon raiſed, for to build the houſe of the Lord, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh, king of Egypt, had gone up, and taken Gezer, and burned it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burned incenſe upon the altar that *was* before the Lord. So he finiſhed the houſe.

26 And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

The queen of Sheba viſits Solomon, admires his wiſdom, and departs, after having given and received preſents. Solomon's wealth.

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very

very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe of the Lord; there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it:* and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones. There came no more ſuch abundance of ſpices as theſe, which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees, pillars for the houſe of the Lord, and for the king's houſe, harps alſo and pſalteries for ſingers. There came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire, whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants.

14 Now the weight of gold that came to Solomon in one year, was ſix hundred three-ſcore and ſix talents of gold,

15 Beſides *that he had* of the merchant-men, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold; three pounds of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne was round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps: there was not the like made in any kingdom.

21 And all king Solomon's drinking veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver: it was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram: once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.

24 And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 And Solomon gathered together chariots, and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees, that *are* in the vale, for abundance.

28 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

Solomon loves ſtrange women, by whom he is drawn to idolatry. God raiſes up againſt him Hadad and Rezon, and declares to Jeroboam, by the prophet Ahijah, that he ſhall reign over ten tribes. Jeroboam flies into Egypt. Solomon dies, after a reign of forty years.

BUT king Solomon loved many ſtrange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

2 Of the nations *concerning* which the Lord ſaid unto the children of Iſrael, Ye ſhall not go

go in to them, neither ſhall they come in unto you: *for* ſurely they will turn away your heart after their gods. Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines; and his wives turned away his heart.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth, the goddeſs of the Zidonians, and after Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the Lord, and went not fully after the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burned incenſe, and ſacrificed unto their gods.

9 And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding, in thy days I will not do it, for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy ſon, for David my ſervant's ſake, and for Jeruſalem's ſake, which I have choſen.

14 And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite: he *was* of the king's ſeed in Edom (*d*).

15 For it came to paſs when David was in Edom, and Joab, the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom;

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit, let me go in any wiſe.

23 And God ſtirred him up *another* adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer, king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah:* and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſides the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 And Jeroboam, the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, (whoſe mother's name *was* Zeruiah, a widow woman) even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man, that he was induſtrious, he made him a ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Je-

(*d*) Hadad was a young prince of the royal family of Idumea, who fled into Egypt when David conquered that country: for David having obtained a ſignal victory under the conduct of Abiſhai, who, at that time commanded in chief, ſent Joab afterwards with an order to kill all the males that ſhould be found in the land. But Hadad had eſcaped into Egypt, where, finding favour with the king, he married his wife's ſiſter, and there ſettled.

roboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment: and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the Lord, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael.

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth, the goddeſs of the Zidonians; Chemoſh, the god of the Moabites; and Milcom, the god of the children of Ammon; and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments, and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam. And Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem, over all Iſrael, *was* forty years.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father (*e*): and Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

Rehoboam refuſing the old men's counſel, ten tribes revolt from him, and make Jeroboam king. He is forbidden by Shemaiah the prophet to fight againſt Jeroboam. Jeroboam's idolatry.

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam, the ſon of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they ſent and called him. And Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam conſulted with the old men that ſtood before Solomon his father while he yet lived, and ſaid, How do ye adviſe, that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee,

(*e*) Joſephus, Antiq. lib. viii. cap. 3. tells us that Solomon lived to a great age, that he reigned eighty years, and died at ninety-four; but the authority of Joſephus muſt never be put in ballance with that of the Holy Scriptures; from whence may be learned that Solomon lived to the age of fifty-eight or thereabout; becauſe we may well preſume that his immoderate purſuit of ſenſual pleaſures both ſhortened his life, and left an eternal ſtain upon his memory: Otherwiſe the character which the author of Eccleſiaſticus gives of this prince, is very beautiful. Ecclus. xlvii. 13, &c. Whether Solomon repented of his guilt, or whether he died immerſed in idolatry and luſt, the text doth no where tell us. The opinion of Jews and Chriſtians concerning this matter is various. Some affirming, as ſtrongly

as

saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my fether hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam, the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse. To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon.

22 But the word of God came unto Shemaiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar, (so did he in Beth-el) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had devised

as others deny, that he wrote the book of Ecclesiastes, and the Proverbs, after his repentance. But this is one of those questions which will for ever be a field of controversy, as we have no certain guide from the Scriptures to direct us. Unpleasing however as it is to remark, it seems most likely, from the silence of the Scriptures, that he did not repent; since we can hardly believe that so considerable a circumstance in his life would have been omitted. It affords a striking lesson to all mankind to beware of the infatuations of vice; since even a Solomon was not secure from its delusions, and once unhappily immersed in it, seems never to have disengaged himself from it: for, with the greater light and wisdom we err, there is certainly the less probability that we shall ever be awakened from our errors.

of his own heart; and ordained a feaſt unto the children of Iſrael: and he offered upon the altar, and burned incenſe.

CHAP. XIII.

A man of God foretels that the prieſts of Beth-el ſhould hereafter be offered up by Joſiah. The hand of Jeroboam is dried up, and reſtored at the prayer of the man of God. He turns in to an old prophet at Beth-el, and is deſtroyed by a lion.

AND behold, there came a man of God out of Judah, by the word of the Lord unto Beth-el (*f*): and Jeroboam ſtood by the altar to burn incenſe.

2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord; Behold, a child ſhall be born unto the houſe of David, Joſiah by name; and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and men's bones ſhall be burned upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the Lord.

6 And the king anſwered and ſaid unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the Lord, and the king's hand was reſtored him again, and became as *it was* before.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thyſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place.

9 For ſo was it charged me by the word of the Lord, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs; and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God, that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was ſaid to me by the word of the Lord, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*; and an angel ſpake unto me by the word of the Lord, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 And it came to paſs as they ſat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee,

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the* LORD did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by

(*f*) Commentators are not agreed who this prophet was; neither is there any foundation for ſo much as a conjecture; the prophecy however is one of the moſt remarkable which we have in ſacred writ. It foretels an action, that exactly came to paſs above three hundred and forty years afterwards. It deſcribes the circumſtances of the action; and ſpecifies the very name of the perſon who was to do it; and therefore every Jew who lived in the time of its accompliſhment muſt have been convinced of the divine authority of religion, founded upon ſuch propheſies as this; ſince none but God could foreſee, and conſequently none but God could foretel, events at ſuch a diſtance. See Le Clerc and Calmet.

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the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it; the lion alſo ſtood by the carcaſe.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and ſlain him, according to the word of the Lord, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went out and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave; and they mourned over him, *ſaying*, Alas, my brother!

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried; lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the Lord againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 After this thing Jeroboam returned not from his evil way, but made again of the loweſt of the people prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

Abijah, the ſon of Jeroboam, is ſick; Jeroboam ſends his wife diſguiſed, to the prophet Ahijah, who being forewarned of her coming, denounceth God's judgments againſt Jeroboam, who dies. Rehoboam dies.

AT that time Abijah, the ſon of Jeroboam, fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboam's wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee; for his eyes were ſet by reaſon of his age (*g*).

5 And the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon; for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam; why feigneſt thou thyſelf *to be* another? for I *am* ſent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But haſt done evil above all that were before thee; for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat; and him that dieth in the field, ſhall the fowls of the air eat; for the Lord hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come

(*g*) The more nearly we examine the ſtructure of the human body, and the more attentively we conſider it, the more we are ſtruck with admiration. All, even the hardeſt parts, as the bones and cartilages, derive their origin from a fluid matter: but in old age the ſofteſt membranes grow hard, and the fluids themſelves become ſubject to the laws of petrefaction. The ſmaller tubes, through which the fluids paſs, are tender and flexible in youth, but acquire ſolidity till the age of perfection; and at laſt in old age harden and even oſſify in ſeveral parts. Hence the long train

of

to the grave, becauſe in him there is found *ſome* good thing toward the Lord God of Iſrael, in the houſe of Jeroboam.

14 Moreover, the Lord ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now.

15 For the Lord ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the Lord to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

17 And Jeroboam's wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died;

18 And they buried him: and all Iſrael mourned for him, according to the word of the Lord, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 And Rehoboam, the ſon of Solomon, reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord did chooſe out of all the tribes of Iſrael, to put his name there: and his mother's name *was* Naamah, an Ammoniteſs.

22 And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land: *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael.

25 And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak, king of Egypt, came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe; he even took away all: and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's houſe.

28 And it was *ſo* when the king went into the houſe of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mother's name *was* Naamah, an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

CHAP. XV.

Abijam reigns over Judah three years; Aſa forty and one. He is ſucceeded by Jehoſhaphat. Nadab reigns over Iſrael two years; Baaſha having made a conſpiracy, kills him, and all the family of Jeroboam, and reigns in Iſrael.

NOW in the eighteenth year of king Jeroboam, the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mother's name *was* Maachah, the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheleſs, for David's ſake, did the Lord his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the Lord, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

of maladies; hence old age, which is itſelf a malady. The eyes, which are a real *camera-obſcura*, conſtructed with infinite art, have not only the faculty of moving in every ſenſe, in children, in adults, and in grown men, but by a certain ſubtle mechaniſm, the retina ſometimes draws near, ſometimes removes from the chriſtalline, according as the objects are more or leſs diſtant: and nature, without our knowing it, and even in ſpite of us, does in the higheſt perfection, what art effects in a *camera-obſcura*, by drawing near, or removing a paper or cloth from the glaſs through which the light enters. But in decripid age this painting naturally goes off, *the eyes grow dark*, like thoſe of Ahijah, the fibres loſe their flexibility, the eyes wrinkle, and at length ſee diſtant objects more diſtinctly than thoſe which are near; and when the ſpace which is between the retina and chryſtalline, comes to be ſo blocked up, as that the rays of light can no more centre in this thin tunicle, the perſon then becomes blind. Scheuchzer.

6 And

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam ſlept with his fathers; and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

9 And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem: and his mother's name *was* Maachah, the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol, in a grove; and Aſa deſtroyed her idol and burned *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the Lord, ſilver and gold, and veſſels.

16 And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha, king of Iſrael, went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to Ben-hadad, the ſon of Tabrimon, the ſon of Hezion, king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between thee and me, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha, king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts which he had againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah; none *was* exempted: and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded; and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Joſhaphat his ſon reigned in his ſtead.

25 And Nadab, the ſon of Jeroboam, began to reign over Iſrael in the ſecond year of Aſa, king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the Lord, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 And Baaſha, the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belonged* to the Philiſtines, (for Nadab and all Iſrael laid ſiege to Gibbethon)

28 Even in the third year of Aſa, king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam; he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the Lord, which he ſpake by his ſervant Ahijah the Shilonite.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger.

31 Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha, the ſon of Ahijah, to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the Lord, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

Zimri conſpires againſt Baaſha, and kills him: the people of Iſrael make Omri king: Zimri burns himſelf in the king's palace. Omri overcomes Tibni. Joſhua's curſe upon the builder of Jericho fulfilled.

THEN the word of the Lord came to Jehu, the ſon of Hanani, againſt Baaſha, ſaying,

2 For-

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like the house of Jeroboam, the son of Nebat.

4 Him that dieth of Baasha, in the city, shall the dogs eat: and him that dieth of his in the fields, shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu, the son of Hanani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 In the twenty and sixth year of Asa, king of Judah, began Elah, the son of Baasha, to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half *his* chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa, king of Judah, and reigned in his stead.

11 And it came to pass when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa, king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: Wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the king's house, and burned the king's house over him with fire, and died:

19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and the treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni, the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni, the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty first year of Asa, king of Judah, began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of silver, and built on the hill; and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the Lord, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri, which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 And in the thirty and eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years.

30 And Ahab, the son of Omri, did evil in the sight of the Lord, above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel,

Jezebel, the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the Lord, which he ſpake by Joſhua, the ſon of Nun (*b*).

CHAP. XVII.

Elijah being hid, is fed by Ravens: he goes to a widow woman of Zarephath, whoſe oil and meal fail not, till God ſends rain: he raiſes her dead ſon to life.

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the Lord came unto him, ſaying,

3 Get thee hence, and turn thee eaſt-ward, and hide thyſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook; and I have commanded the ravens to feed thee there (*i*).

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 And the word of the Lord came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city; behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the Lord ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord, which he ſpake by Elijah.

17 And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again.

22 And the Lord heard the voice of Elijah;

(*b*) The ſentence which we ſee here fulfilled, was pronounced above four hundred and forty years before, and is a moſt ſtriking proof of the divine preſcience, as well as of the authority of thoſe ſacred writings which contain ſo remarkable a prediction. Joſh. vi. 26. *Hiel* was probably a profeſſed Idolater; and therefore, either at the inſtigation of the court, might undertake the rebuilding of Jericho, or in defiance of God, and to let the world ſee that whatever was denounced in his name was of no ſignificance at all: but the event proved the contrary, and he met with his condign puniſhment.

(*i*) Some interpreters, diſcontented with this miracle, have ſought out a different mode of ſolving it, and have averred that the word rendered *ravens*, might with propriety be rendered *Arabs* or *Merchants*; who, they ſuppoſe, ſupplied Elijah with neceſſary food. But Bochart has ſufficiently evinced that the original word never ſignifies *merchants*,

and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

CHAP. XVIII.

Elijah, by the command of God, promiſes Ahab that there ſhall be rain. The prieſts of Baal are gathered together unto mount Carmel, and Elijah agrees that the God who anſwers by fire ſhould be acknowledged for the true God; after which he ſlays all the prophets of Baal, and a great rain deſcends from heaven.

AND it came to paſs *after* many days, that the word of the Lord came to Elijah in the third year, ſaying, Go ſhew thyſelf unto Ahab, and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab. And *there was* a ſore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* houſe: (now Obadiah feared the Lord greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we looſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am*: Go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the Lord ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant fear the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the Lord, how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah, *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael; but thou and thy father's houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under*:

merchants, and that there were no *Arabians* inhabiting the coaſts where Elijah lay concealed: and it can hardly be imagined, but that the place of his retreat would have ſoon been diſcovered to Ahab, had either merchants or other inhabitants of the country been at any time acquainted with it. Beſides, the immediate order of God was, that he ſhould retreat and hide himſelf where he might be abſolutely ſecreted. And as the whole of the affair was miraculous, why ſhould we not readily believe, that he who is able to do all things, appointed theſe birds to bring *bread* and *meat* daily to the prophet? And there is this to be ſaid for the choice of *ravens*, that as they are ſolitary birds, and delight to live about brooks of water; ſo are they accuſtomed to ſeek out for proviſions, and to carry them to the places of their abode; on which account they were no improper creatures for God to employ upon this ſervice. For more on the ſubject, ſee Scheuchzer on the place, and Bochart's Hieroz. pars ii. lib. 2.

24 And

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many: and call on the name of your gods; but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal, from morning even until noon, saying, O Baal, hear us! But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name.

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the *evening* sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there (*k*).

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAP. XIX.

Elijah flies into the wilderness, and there goes in the strength of the meat which he had taken forty days and forty nights. He is commanded to anoint Hazael to be king of Syria, Jehu king of Israel, and Elisha to be prophet. Elisha follows Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had slain all the prophets with the sword.

(*k*) It appears from the course of the divine history of this people, that the Israelites had ever a violent propensity to mix with the neighbouring nations, and to devote themselves to the practices of Idolatry. This would naturally, and did in fact, absorb large portions of them; and the sole human means which preserved the remainder, was the severity of their civil laws against Idolatry. It will be necessary to remind the reader of that particularly, which is recorded, Deut. xvii. 2--5. which will throw great light upon this transaction, and vindicate the conduct of Elijah from objections: for, as the national God and civil magistrate of the Jews centered in one and the same object, their civil

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he ſaw *that*, he aroſe, and went for his life; and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 But he himſelf went a day's journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die; and ſaid, It is enough; now, O Lord, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat; becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left; and they ſeek my life, to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake.

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire, a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering-in of the cave. And behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword: and I, *even* I only am left; and they ſeek my life, to take it away.

15 And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu, the ſon of Nimſhi, ſhalt thou anoint *to be* king over Iſrael: and Eliſha, the ſon of Shaphat, of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay; and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 So he departed thence, and found Eliſha, the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat: Then he aroſe, and went after Elijah, and miniſtred unto him.

CHAP. XX.

Ahab defeats Ben-hadad, king of Syria, with a great ſlaughter, in two battles; he ſpares Ben-hadad, and is on that account ſeverely reproved by a prophet.

AND Ben-hadad, the king of Syria, gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent Meſſengers to Ahab, king of Iſrael, into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid,

policy and religion muſt be intimately united and incorporated. Idolatry therefore, as the renunciation of one God alone, was in a ſtrict philoſophical, as well as legal ſenſe, the crime of *leſe-majeſty* or high-treaſon. Hence in the law againſt idolatry, Deut. xvii. 2. the crime is with great propriety called *the tranſgreſſion of the* COVENANT. Thus we ſee the law in queſtion ſtands clear of the cavils of infidels, and the abuſe of intolerant believers. We ſee that the ſeverity uſed by Elijah was as meritorious as that of Phinehas, which is ſpoken of with great commendation, Numb. xxv. 11. Pſalm. cvi. 30.

My

My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver, and thy gold, and thy wives, and thy children:

6 Yet I will ſend my ſervants unto thee tomorrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold; and I denied him not.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs* boaſt himſelf, as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage as he *was* drinking, he and the kings in the pavilions, that he ſaid unto his ſervants, Set *yourſelves in array*. And they ſet *themſelves in array* againſt the city.

13 And behold, there came a prophet unto Ahab, king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the Lord.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon. But Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt; and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man: and the Syrians fled; and Iſrael purſued them: and Ben-hadad, the king of Syria, eſcaped on an horſe, with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thyſelf, and mark, and ſee what thou doeſt: for at the return of the year the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills; therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the Lord, Becauſe the Syrians have ſaid, The Lord *is* God of the hills, but he *is* not God of the vallies; therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the Lord.

29 And they pitched one over againſt the other ſeven days. And *ſo* it was, that in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand

ſand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore; and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 And a certain man of the ſons of the prophets, ſaid unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the Lord, Behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, Thy ſervant went out into the midſt of the battle; and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*; thou thyſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face; and the king of Iſrael diſcerned him, that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people (*l*).

43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

Ahab is denied Naboth's vineyard: Jezebel cauſeth Naboth to be ſtoned: Elijah denounceth God's judgments againſt Ahab and Jezebel.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab, king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe: and I will give thee for it a better vineyard than it; *or*, if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread?

5 But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread.

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe, if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? Ariſe,

(*l*) The offence which God threatens to puniſh thus ſeverely in Ahab, conſiſted in his ſuffering ſuch a blaſphemer as Ben-hadad was, to go unpuniſhed, which was contrary to an expreſs law, Lev. xxiv. 16. If it ſhould be urged that this was nothing to Ben-hadad, ſince the law concerned the Iſraelites only; the reply is, that this law extended not to thoſe only who were born in the land, but, as it is there expreſſed, to ſtrangers likewiſe, who were among them and in their power, as Ben-hadad certainly was. God had delivered him into Ahab's hand for his blaſphemy, as he had promiſed, ver. 28. and therefore this act of Providence, compared with the law, did plainly intimate that he was appointed by God for deſtruction. But ſo far is Ahab from puniſhing him as he deſerved, that he treats him like a friend and brother, diſmiſſes him upon eaſy terms, and takes his bare word for the performance, without the leaſt care for the reparation of God's honour. See Patrick and Poole.

and

and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders, and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab, king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up, and left in Israel;

22 And will make thine house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the dogs shall eat; and him that dieth in the field, shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

CHAP. XXII.

Ahab, seduced by false prophets, is slain at Ramoth-gilead: the dogs lick up his blood. Jehoshaphat's good reign: he is succeeded by Jehoram, and Ahab by Ahaziah.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat, the king of Judah, came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

7 And

7 And Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man (Micaiah, the son of Imlah) by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah, the son of Imlah.

10 And the king of Israel, and Jehoshaphat, the king of Judah, sat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah, the son of Chenaanah, made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah, said, *As* the Lord liveth, what the Lord saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have no shepherd. And the Lord said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left:

20 And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

24 But Zedekiah, the son of Chenaanah, went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of the chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound, into the midst of the chariot.

36 And there went a proclamation throughout

out the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour; according unto the word of the Lord which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat, the son of Asa, began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

43 And he walked in all the way of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless, the high places were not taken away; *for* the people offered and burned incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah, the son of Ahab, unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not (*m*).

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father. And Jehoram his son reigned in his stead.

51 Ahaziah, the son of Ahab, began to reign over Israel in Samaria the seventeenth year of Jehoshaphat, king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

The Second BOOK of the KINGS,

Otherwise called, The Fourth BOOK of the KINGS.

CHAP. I.

Elijah sends fire from heaven upon the messengers of king Ahaziah, and denounces his death. After Ahaziah, his brother Jehoram reigns in Israel (n).

THEN Moab rebelled against Israel, after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baal-zebub, the god of Ekron?

4 Now therefore, Thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto

(*m*) In the parallel place, 2 Chron. xx. 36, 37. Jehoshaphat is blamed by the prophet for having joined himself with Ahaziah in building ships. Commentators endeavour by various methods to untie this knot. I am of opinion, says Houbigant, that it cannot otherwise be unclosed, than by reading the Hebrew words, *ulu abeh, he consented*, instead of *ula abeh, he consented not*; for where an effect is related, the cause cannot necessarily have been omitted. The whole should be read thus: ver. 48. *Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold*; ver. 49. *And Ahaziah the son of Ahab had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships*; *to which Jehoshaphat consented: but the fleet went not, for the ships were broken at Ezion-geber.*

(*n*) This

him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub, the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty, with his fifty. And he went up to him: (and behold, he sat on the top of an hill) and he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty, with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burned up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub, the god of Ekron; (*Is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So he died, according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram, the son of Jehoshaphat, king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

CHAP. II.

Elijah with his mantle divideth the waters of Jordan, and passeth over on dry ground with Elisha, who requesteth a double portion of his spirit. A chariot of fire takes up Elijah; Elisha divides the waters of Jordan with the mantle of Elijah, healeth the waters of Jericho, and curseth the children who mock him.

AND it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. And Elisha said *unto him*, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, Tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho, came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, *As* the Lord liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were

(*a*) This book contains an history of more than three hundred years, from the death of Jehoshaphat, A. M. 3115. till the ruin of the kingdom of Judah in 3416, including an account of the acts of Elijah and Elisha, the pious reigns of Jehoshaphat, Hezekiah and Josiah, the repentance of Manasseh, the wickedness of some other kings, the anger of God in consequence, and at length the destruction of the kingdom of Israel by the king of Assyria, and the captivity of Judah by Nebuchadnezzar.

divided

divided hither and thither, so that they two went over on dry ground.

9 And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire (*o*), and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of the city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more dearth, or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha, which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

The kings of Israel, of Judah, and of Edom, fight against the king of Moab: Elisha obtaineth water for them, and a promise of victory: the Moabites are overcome.

NOW Jehoram, the son of Ahab, began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat, king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless, he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me

(*o*) These words are certainly not to be taken in a literal sense; nor can we presume to enter into any precise explanation of them. We may suppose, that a bright and radiant cloud, which, as it ascended, might appear like a *chariot and horses*, raised Elijah from the earth, and leaving this globe behind, wafted him into the seats of the blessed. The design of this assumption, as well as of that of Enoch, (See Genesis v. 24.) seems to have been not only to give the world a sensible proof of another, and a better country, even an heavenly, but also to shew his interposition for the sake of his servants, as well as to typify the future ascension of his son. See Calmet's Dissertation upon Enoch, and Roque's Continuation of Saurin, disc. 10. See a fine encomium upon the prophet, Eccles. xlviii. 1. &c.

againſt Moab to battle? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom; and they fetched a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas, that the Lord hath called theſe three kings together, to deliver them into the hand of Moab!

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here *is* Eliſha, the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the Lord is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat, the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the Lord came upon him.

16 And he ſaid, Thus ſaith the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the Lord: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 And it came to paſs in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it; and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof; howbeit, the ſlingers went about *it*, and ſmote it.

26 And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall. And there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land (*p*).

CHAP. IV.

Eliſha multiplieth the widow's oil; he promiſeth a ſon to the Shunammite, and raiſeth him up when dead. He feeds an hundred men with a few loaves.

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the Lord: and the creditor is come to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe?

(*p*) Not only the holy Scriptures, but ſeveral heathen writers aſſure us, that in caſes of great extremity it was cuſtomary amongſt various people to ſacrifice to their god, whatever was moſt dear to them. Cæſar in his war with the Gauls tells us, that when they were afflicted with grievous diſeaſes, or in time of war, or great danger, they either offered men for ſacrifices, or vowed that they would offer them; becauſe they imagined that their gods could never be appeaſed unleſs one man's life was given for another's. In conformity with this horrid cuſtom, and to appeaſe no doubt, as he thought, the anger of his idol *Chemoſh*, the king of Moab made this coſtly ſacrifice of his eldeſt ſon; a deed which it is plain from the text was held in the greateſt abhorrence by the Iſraelites, who, to prevent any more ſuch ſacrifices, *departed from him, and returned to their own land.*

And

And she said, thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 And it fell on a day, that Elisha passed to Shunam, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing: wherefore he went again to meet him, and told him, saying, The child *is* not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 And Elisha came again to Gilgal, and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* death in the pot! and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

42 And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

CHAP. V.

Naaman is sent by the king of Syria to the king of Samaria, to be cured of his leprosy; Elisha commandeth Naaman to wash seven times in Jordan. He obeys, and is cleansed. Gehazi receiveth gifts from Naaman, and becometh leprous.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria; for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, Behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go, and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash and be clean?

14 Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now

now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*; but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon: when I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 But Gehazi, the ſervant of Eliſha, the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content: take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe: and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter. And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no wither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever (*q*). And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

Eliſha cauſeth an ax, which had fallen into the Jordan to ſwim; he diſcloſeth the ſecret counſels of the king of Syria to the king of Iſrael. He leads the Syrians into Samaria; a ſevere famine rages there.

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtraight for us.

2 Let us go we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax-head fell into the water: and he cried and ſaid, Alas, maſter! for it was borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither; and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing; and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

(*q*) A ſentence which Gehazi juſtly deſerved, for his crime was aggravated by a greedy covetouſneſs, which is idolatry, prophanation of God's name, a downright theft, in taking that to himſelf which was given for others, deliberate and impudent lying, a deſperate contempt of God's omnipotence, juſtice and holineſs, an horrible reproach caſt upon the prophet and his religion, and a pernicious ſcandal given to Naaman and every other Syrian who ſhould chance to hear of it. While we are taught from hence that God knows our ſins, though committed in ſecret, and will puniſh them, and particularly that his wrath purſues not only the unrighteous, but all thoſe in general who are given to covetouſneſs and diſhoneſt gain: and that goods acquired by wicked means carry a curſe with them, which often deſcends from *parents* to their *children*. See Poole and Oſtervald.

12 And

12 And one of his ſervants ſaid, None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

13 And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early, and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots. And his ſervant ſaid unto him, Alas, my maſter! how ſhall we do?

16 And he anſwered, Fear not: for they that *be* with us, *are* more than they that *be* with them.

17 And Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes, that he may ſee. And the Lord opened the eyes of the young man; and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, Lord, open the eyes of theſe *men*, that they may ſee. And the Lord opened their eyes, and they ſaw; and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

24 And it came to paſs after this, that Benhadad, king of Syria, gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſs's head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of dove's dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king!

27 And he ſaid, If the Lord do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

30 And it came to paſs when the king heard the words of the woman, that he rent his clothes; and he paſſed by upon the wall; and the people looked, and behold, *he had* ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha, the ſon of Shaphat, ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, and the elders ſat with him; and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the Lord; what ſhould I wait for the Lord any longer?

CHAP. VII.

Eliſha propheſieth incredible plenty in Samaria: four lepers go to the camp of the Aſſyrians, which they find deſerted: they return to the city with the news. The people ruſh forth from the gates of the city, and all things happen which Eliſha had foretold.

THEN Eliſha ſaid, Hear ye the word of the Lord. Thus ſaith the Lord, Tomorrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the Lord would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 And there were four leprous men at the entering-in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay, we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſhold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's houſe within.

12 And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes; and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte. And the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord.

17 And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to-morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the Lord ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

The Shunammite hath her land reſtored. Ben-hadad being ſick, ſends Hazael to Eliſha, from whom he has for anſwer that he ſhall die. Hazael ſucceeds to the kingdom of Syria. Jehoram's wicked reign. Ahaziah ſucceedeth him.

THEN ſpake Eliſha unto the woman, whoſe ſon he had reſtored to life, ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the Lord hath called for a famine; and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even until now.

7 And Eliſha came to Damaſcus; and Ben-hadad, the king of Syria, was ſick; and it was told

told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the Lord by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Benhadad, king of Syria, hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the Lord hath ſhewed me, that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog, that he ſhould do this great thing? and Eliſha anſwered, The Lord hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter; who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipped *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead.

16 And in the fifth year of Joram the ſon of Ahab, king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab; for the daughter of Ahab was his wife: and he did evil in the ſight of the Lord.

19 Yet the Lord would not deſtroy Judah, for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him: and he roſe by night and ſmote the Edomites which compaſſed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead.

25 In the twelfth year of Joram the ſon of Ahab, king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jeruſalem: and his mother's name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and he did evil in the ſight of the Lord, as *did* the houſe of Ahab: for he *was* the ſon-in-law of the houſe of Ahab.

28 And he went with Joram, the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria. And Ahaziah, the ſon of Jehoram king of Judah, went down to ſee Joram, the ſon of Ahab, in Jezreel, becauſe he was ſick.

CHAP. IX.

Jehu is anointed king of Iſrael, that he may deſtroy the houſe of Ahab: he kills Joram, and afterwards Ahaziah: he commands Jezebel to be thrown out of a window, whoſe fleſh the dogs devour, according to the prediction of Elijah.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comeſt thither, look out there Jehu, the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And

6 And he aroſe, and went into the houſe; and he poured the oil on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh: and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe; tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram. (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many (*r*)?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah!

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

26 Surely, I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaith the Lord; and I will requite thee in this plat, ſaith the Lord. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the Lord.

27 But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot. *And they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers, in the city of David.

29 And in the eleventh year of Joram the

(*r*) i. e. Whilſt her idolatries, wherewith ſhe bewitches the people, are ſtill continued and multiplied. He upbraids Jehoram with his mother's ſins, not with his own, becauſe hers were more notorious and infamous, and what by his connivance he had made his own; becauſe they were the principal reaſon why God did inflict, and he was come, to execute theſe judgements; and becauſe he could find no odious accuſation againſt him, except about the golden calves, which he purpoſely declined mentioning, becauſe he himſelf intended to keep them up. See Poole and Calmet.

ſon of Ahab, began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lifted up his face to the window, and ſaid, Who *is* on my ſide? who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trod her under foot.

34 And when he was come in he did eat and drink, and ſaid, Go, ſee now this curſed *woman*, and bury her: for ſhe *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he ſaid, This *is* the word of the Lord, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel; *ſo* that they ſhall not ſay, This *is* Jezebel.

CHAP. X.

The heads of ſeventy of Ahab's ſons are brought to Jehu: he puts all the prieſts of Baal to death, in the temple of Baal at Samaria: but continues himſelf to worſhip the golden calves. He is ſucceeded by his ſon Jehoahaz.

AND Ahab had ſeventy ſons in Samaria. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, ſaying,

2 Now as ſoon as this letter cometh to you, ſeeing your maſter's ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour;

3 Look even out the beſt and meeteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſter's ſons, and come to me to Jezreel by to-morrow this time: (now the king's ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up.)

7 And it came to paſs when the letter came to them, that they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Lay ye them in two heaps at the entering-in of the gate, until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinsfolks, and his prieſts, until he left him none remaining.

12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah; and we go down to ſalute the children of the king, and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him: and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the Lord, which he ſpake to Elijah.

18 And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little; *but* Jehu ſhall ſerve him much.

19 Now

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts; let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not. And they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab, the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the Lord, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them; let none come forth. And they ſmote them with the edge of the ſword; and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 Howbeit, *from* the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

31 But Jehu took no heed to walk in the law of the Lord God of Iſrael, with all his heart: for he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 In thoſe days the Lord began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

33 From Jordan eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers: and they buried him in Samaria. And Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

CHAP. XI.

Athaliah deſtroyeth the royal family, Jehoſheba ſecretes Joaſh, the ſon of Ahaziah; whom, after ſix years, Jehoiada the prieſt, appoints to the throne: Athaliah comes to the temple, and is ſlain by the command of Jehoiada.

AND when Athaliah, the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal (*s*).

2 But Jehoſheba, the daughter of king Joram, ſiſter of Ahaziah, took Joaſh, the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe, in the bed-chamber, from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the Lord, ſix years. And Athaliah did reign over the land.

4 And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the king's ſon.

(*s*) The conſideration of the fate which attended theſe royal families, is ſufficient to make one thankful to God for having been born of meaner parentage. The whole offspring of Jeroboam, Baaſha and Ahab, kings of Iſrael, was cut off for their idolatry; and the kings of Judah having contracted an affinity with the houſe of Ahab, and being by them ſeduced into the ſame crime, were ſo deſtroyed by three ſucceſſive maſſacres, that there was but one left: for firſt Jehoram ſlew all his brethren, then Jehu ſlew all his brother's children, and now Athaliah deſtroys all the reſt that her executioners can meet with. Enraged to ſee Ahab's family cut off, ſhe reſolved ro revenge it on the houſe of David. As ſhe was one of Ahab's family ſhe had reaſon to apprehend that Jehu, who had a commiſſion to extirpate all, would not be long before he called upon her; her only way therefore to ſecure herſelf againſt him was to uſurp the throne; but this ſhe knew ſhe could not do, without deſtroying all the royal progeny, who were no well-wiſhers to the worſhip of Baal, which ſhe had abetted, and was reſolved to maintain.

5 And

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the king's houſe.

6 And a third part *ſhall be* at the gate of Sur; and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe, that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the Lord about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain. And be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds, did the prieſts give king David's ſpears and ſhields, that *were* in the temple of the Lord.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony; and they made him king, and anointed him; and they clapped their hands, and ſaid, God ſave the king!

13 And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people into the temple of the Lord.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon!

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord.

16 And they laid hands on her; and ſhe went by the way by the which the horſes came into the king's houſe: and there was ſhe ſlain.

17 And Jehoiada made a covenant between the Lord, and the king and the people, that they ſhould be the Lord's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and ſlew Mattan, the prieſt of Baal, before the altars. And the prieſt appointed officers over the houſe of the Lord.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the houſe of the Lord, and came by the way of the gate of the guard to the king's houſe: and he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword *beſide* the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

Jehoaſh reigneth well all the days of Jehoiada: he collects money to repair the temple: he is ſlain by his ſervants, and ſucceeded by his ſon Amaziah.

IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed, and burned incenſe in the high places.

4 And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the Lord, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart to bring into the houſe of the Lord,

5 Let the prieſts take *it* to them, every man of his acquaintance; and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the Lord: and the prieſts that kept the door put therein all the money *that was* brought into the houſe of the Lord.

10 And

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the king's ſcribe, and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord: and they laid it out to the carpenters and builders, that wrought upon the houſe of the Lord,

12 And to maſons, and hewers of ſtone, and to buy timber and hewed ſtone, to repair the breaches of the houſe of the Lord, and for all that was laid out for the houſe to repair *it*.

13 Howbeit, there were not made for the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the Lord:

14 But they gave that to the workmen, and repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord: it was the prieſts'.

17 Then Hazael, king of Syria, went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh, king of Judah, took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the Lord, and in the king's houſe, and ſent *it* to Hazael, king of Syria: and he went away from Jeruſalem.

19 And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar, the ſon of Shimeath, and Jehozabad, the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

Jehoahaz reigns in Iſrael, and after him Joaſh, to whom Eliſha propheſies that he ſhall thrice ſmite the Syrians. Eliſha dies, and a dead man, being caſt into his ſepulchre, revives.

IN the three and twentieth year of Joaſh the ſon of Ahaziah, king of Judah, Jehoahaz, the ſon of Jehu, began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the Lord, and followed the ſins of Jeroboam, the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

3 And the anger of the Lord was kindled againſt Iſrael, and he delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the Lord gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as before-time.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria.)

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like duſt by threſhing.

8 Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers; and they buried him in Samaria: and Joaſh his ſon reigned in his ſtead.

10 In the thirty and ſeventh year of Joaſh, king of Judah, began Jehoaſh, the ſon of Jehoahaz, to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the Lord; he departed not from all the ſins of Jeroboam, the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah, king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers; and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria, with the kings of Iſrael.

14 Now Eliſha was fallen ſick, of his ſickneſs whereof he died: and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof!

15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine

thine hand upon the bow: and he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet (*t*).

22 But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazael, king of Syria, died; and Ben-hadad his son reigned in his stead.

25 And Jehoash, the son of Jehoahaz, took again out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

Amaziah reigns twenty-nine years; he overcomes the Edomites; is overcome by Jehoash king of Israel, who plunders the temple; Amaziah is slain by a conspiracy. After Jehoash, Jeroboam reigns in Israel forty-one years.

IN the second year of Joash, son of Jehoahaz, king of Israel, reigned Amaziah, the son of Joash, king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan, of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice and burn incense on the high places.

5 And it came to pass as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The father shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of Edom, in the valley of salt, ten thousand, and took Sela by war, and called the name of it Joktheel, unto this day.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash, king of Israel, went up; and he and Amaziah, king of Judah, looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash, king of Israel, took Amaziah, king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and

(*t*) Houbigant supposes some little deficiency here, and renders the verse thus. *The men who buried a dead man, when they beheld the bands of the Moabites, cast the dead man into the sepulchre of Elisha, and went their way; but the dead man, as soon as he touched the bones of Elisha, revived and stood upon his feet.* The life of Elisha was one continued train of miracles. The writer of Ecclesiasticus speaks thus concerning him. *The spirit of Elijah rested upon Elisha; whilst he lived he was not moved with the presence of any prince, neither could any bring him into subjection: nothing could overcome him, and after his death his body prophesied. He did wonders in his life, and at his death his works were marvellous.*

all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah, king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael; and Jeroboam his ſon reigned in his ſtead.

17 And Amaziah, the ſon of Joaſh, king of Judah, lived after the death of Jehoaſh, ſon of Jehoahaz, king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh; but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes: and he was buried at Jeruſalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, (who *was* ſixteen years old) and made him king inſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 In the fifteenth year of Amaziah, the ſon of Joaſh, king of Judah, Jeroboam, the ſon of Joaſh, king of Iſrael, began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, who *was* of Gath-hepher (*u*).

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam, the ſon of Joaſh.

28 Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael: and Zechariah his ſon reigned in his ſtead.

CHAP. XV.

Azariah reigns in Judah fifty-two years, and is ſucceeded by his ſon Jotham. Zechariah reigns over Iſrael ſix months, and is ſucceeded by Shallum; who is ſucceeded by Menahem. Tiglath-pileſer carries captives into Aſſyria.

IN the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah, ſon of Amaziah, king of Judah, to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem: and his mother's name *was* Jecholiah, of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed and burned incenſe ſtill on the high places.

5 And the Lord ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe: and Jotham the king's ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers; and they buried him with his fathers in the city of David: and Jotham his ſon reigned in his ſtead.

8 In the thirty and eighth year of Azariah, king of Judah, did Zechariah, the ſon of Jeroboam, reign over Iſrael in Samaria, ſix months.

9 And he did *that which was* evil in the ſight of the Lord, as his fathers had done: he departed not from the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum, the ſon of Jabeſh, conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zechariah, be-

vellous. There was an innate power in the bones of Eliſha to produce ſo wonderful an effect: it was the immediate work and operation of God himſelf; who was thus willing not only to give his people a proof of the divine miſſion of his prophet, and of his own immediate preſence amongſt them, but alſo of that future reſurrection from the dead, which is fully revealed to us in the goſpel. Calmet remarks that this is further a ſymbol and a prophecy of the reſurrection of Jeſus Chriſt, with this difference, and a mighty one it is, that Eliſha raiſed a dead body without raiſing himſelf, while Jeſus Chriſt not only raiſed himſelf, but gives life to all thoſe who believe in him.

(*u*) The only mention we have of this prophet is in this paſſage, and in the account of his famous miſſion to Nineveh, where we ſhall ſay more upon the ſubject. What the prophecies were by which he encouraged Jeroboam to proclaim

hold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* the word of the Lord which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation*. And ſo it came to paſs (*w*).

13 Shallum, the ſon of Jabeſh, began to reign in the nine and thirtieth year of Uzziah, king of Judah; and he reigned a full month in Samaria.

14 For Menahem, the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum, the ſon of Jabeſh, in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*; *and* all the women therein that were with child, he ripped up.

17 In the nine and thirtieth year of Azariah, king of Judah, began Menahem, the ſon of Gadi, to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the Lord: he departed not all his days from the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul, the king of Aſſyria, came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria. So the king of Aſſyria turned back, and ſtayed not there in the land.

21 And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers; and Pekahiah his ſon reigned in his ſtead.

23 In the fiftieth year of Azariah, king of Judah, Pekahiah, the ſon of Menahem, began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah, the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 In the two and fiftieth year of Azariah, king of Judah, Pekah, the ſon of Remaliah, began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the Lord: he departed not from the ſins of Jeroboam, the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah, king of Iſrael, came Tiglath-pileſer, king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea, the ſon of Elah, made a conſpiracy againſt Pekah, the ſon of Remaliah, and ſmote him, and ſlew him, (and reigned in his ſtead) in the twentieth year of Jotham, the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 In the ſecond year of Pekah, the ſon of Remaliah, king of Iſrael, began Jotham, the ſon of Uzziah, king of Judah, to reign.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mother's name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* right in the ſight of the Lord: he did according to all that his father Uzziah had done.

35 Howbeit, the high places were not removed: the people ſacrificed and burned incenſe ſtill in the high places: he built the higher gate of the houſe of the Lord.

36 Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

proclaim war againſt the king of Syria, are no where recorded; but as we have not every thing which the prophets did write, ſo ſeveral prophets, did not commit their predictions to writing. From this place however, we may obſerve that God was very merciful to the Iſraelites, though a very wicked people, in continuing a race of prophets among them even after Eliſha was dead. See Patrick.

(*w*) God had promiſed Jehu, that for executing his will upon the houſe of Ahab, he would continue the crown of Iſrael in his family for four generations; and accordingly Jehoahaz, Joaſh, Jehoram, and Zechariah ſucceeded him; but

37 (In those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

Ahaz reigns sixteen years over Judah: he sends the treasures of the temple to Tiglath-pileser, who takes Damascus, and puts to death Rezin, king of Syria. Hezekiah succeeds his father Ahaz.

IN the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burned incense in the high places, and on the hills, and under every green tree.

5 Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin, king of Syria, recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the Lord, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 And king Ahaz went to Damascus, to meet Tiglath-pileser, king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it*, against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burned his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brasen altar which *was* before the Lord, from the fore-front of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord, for the king of Assyria.

19 Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

Hoshea reigns in Samaria nine years; Shalmaneser takes Samaria; carries Israel away captive, and sends other inhabitants, who are devoured by lions.

IN the twelfth year of Ahaz, king of Judah, began Hoshea, the son of Elah, to reign in Samaria over Israel, nine years.

2 And he did *that which was* evil in the sight

but because he did it not so much in obedience to the divine commands, as to satisfy his private ambition, and in a method of cruelty quite abhorrent to the divine nature, God cut his family short as soon as he had fulfilled his promise to him; and thereby accomplished the prophecy of Hosea. *I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, chap. i. 4. And perhaps it was in remembrance of this promise, as well as of the prophecy which confined the kingdom to Jehu's family for four generations only, that Shallum was encouraged to attempt the life of Zechariah.

of the Lord, but not as the kings of Israel that were before him.

3 Against him came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen (whom the Lord cast out from before the children of Israel) and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burned incense in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and inchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them:

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria, unto this day.

24 And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of them (*x*).

(*x*) Josephus in this part of his history varies from the sacred text. For instead of the increase of *lions* which destroyed the people, he tells us that they were visited with a dreadful *plague*, so that the place was in a manner depopulated by it. But allowing it to be lions, why should these new inhabitants be afflicted with these creatures *for not fearing the Lord*, when the Israelites, who feared the Lord as little as they, were never infested with any such thing. The Israelites indeed were addicted to idolatry, but then they did not deny the divine power and providence; only they imagined that their idols were the intermediate causes whereby the blessings of the supreme God might be conveyed to them: whereas these new comers believed the idols they worshipped to be true gods, and had no conceptions higher. They had no notion of one eternal, almighty and independent being; they took the God of Israel to be such

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the Lord.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the Lord, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the Lord, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael;

35 With whom the Lord had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the Lord, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore; and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget; neither ſhall ye fear other gods.

39 But the Lord your God ye ſhall fear; and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So theſe nations feared the Lord, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

Hezekiah reigns twenty-nine years. He deſtroys idolatry, and ſhakes off the yoke of the Aſſyrians. Shalmaneſer beſieges Samaria: Sennacherib ſends Rab-ſhakeh to Jeruſalem, who exhorts the people to deliver themſelves up to the king of Aſſyria.

NOW it came to paſs in the third year of Hoſhea, ſon of Elah, king of Iſrael, *that* Hezekiah, the ſon of Ahaz, king of Judah, began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jeruſalem: his mother's name alſo *was* Abi, the daughter of Zechariah.

3 And he did *that which was* right in the ſight of the Lord, according to all that David his father did.

4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the Lord God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him(y).

6 For he clave to the Lord, *and* departed not from following him, but kept his commandments, which the Lord commanded Moſes.

7 And the Lord was with him; *and* he proſpered witherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza,

ſuch an one as their own; a local god, whoſe care and power extended no further than to one particular nation or people; and therefore to rectify their ſentiments in this particular, he took this method to let them know that *all the beaſts of the foreſt were his*, and that whenever he is incenſed with a people, he wants no inſtruments to execute his wrath; the air, the earth, the elements, and creatures of any kind, can avenge him, and puniſh them. See Lev. xxvi. 22. Jer. xv. 3. and Calmet, and Scheuchzer on the place.

(y) This ſame commendation is given to Joſiah, chap. xxiii. 25. ſo that it muſt relate to ſome particular virtue wherein Hezekiah ſtood diſtinguiſhed from the reſt of the kings of Judah; and that was his *truſting in the Lord God of Iſrael*, as it is in the beginning of the verſe, and not in the help of any foreign forces, as all the other kings, even the moſt renowned for their piety, are known to have done in ſome meaſure. See Calmet.

and

and the borders thereof, from the tower of the watchmen to the fenced city.

9 And it came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea, son of Elah, king of Israel) *that* Shalmanezer, king of Assyria, came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah (that *is* the ninth year of Hoshea, king of Israel) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the city of the Medes:

12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, *and* all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*.

13 Now in the fourteenth year of king Hezekiah, did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them.

14 And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me, I will bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.

17 And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh from Lachish, to king Hezekiah with a great host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim, the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou sayest, (but *they are but* vain words) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh, king of Egypt, unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God: *is* not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 Then said Eliakim, the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you.

28 Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, Make an *agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim, the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah, the ſon of Aſaph the recorder, to Hezekiah, with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

Hezekiah mourning, ſendeth to Iſaiah to pray for him; he comforteth him: Sennacherib ſendeth a blaſphemous letter to Hezekiah; Hezekiah's prayer. An angel ſlayeth the Aſſyrians: Sennacherib is ſlain by his own ſons.

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet, the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land; and I will cauſe him to fall by the ſword in his own land.

8 So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah, king of Ethiopia, Behold, he is come out to fight againſt thee; he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah, king of Judah ſaying, Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord.

15 And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.

20 Then Iſaiah, the ſon of Amoz, ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib, king of Aſſyria, I have heard.

21 This *is* the word that the Lord hath ſpoken concerning him; The virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will

will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb; *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord *of hosts* shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

CHAP. XX.

Hezekiah, receiving a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward for a sign. Manasseh succeeds Hezekiah.

IN those days was Hezekiah sick unto death: and the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept sore.

4 And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord.

6 And I will add unto thy days fifteen years; and I will deliver thee, and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, What *shall be* the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

9 And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 And at that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there

there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the Lord.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken, And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

22 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

Manaſſeh reigns fifty-five years. He worſhips idols, and fills Jeruſalem with innocent blood. He is ſucceeded by Amon, who is no better than his father, and is ſlain after a reign of two years. Joſiah his ſon ſucceedeth him.

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem: and his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the Lord, after the abominations of the heathen, whom the Lord caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael; and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the Lord, of which the Lord ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the Lord, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the Lord ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the Lord deſtroyed before the children of Iſrael.

10 And the Lord ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah to ſin alſo with his idols;

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* up-ſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they ſhall become a prey and a ſpoil to all their enemies;

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another: beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord.

17 Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mother's name *was* Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

Joſiah reigns thirty-one years: he repairs the ruins of the temple. Hilkiah finds the book of the law: Huldah the propheteſs foretels the deſtruction of Jeruſalem.

JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mother's name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the Lord, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan, the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the Lord, ſaying,

4 Go up to Hilkiah the high-prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the over-ſight of the houſe of the Lord: and let them give it to the doers of the work, which *is* in the houſe of the Lord, to repair the breaches of the houſe,

6 Unto carpenters, and builders, and maſons, and to buy timber and hewn ſtone to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law (z) in the houſe of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam, the ſon of Shaphan, and Achbor, the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah, a ſervant of the king's, ſaying,

13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe. Now ſhe dwelt in Jeruſalem in the college; and they communed with her.

15 And ſhe ſaid unto them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

(z) This is generally agreed to have been the archetype written by Moſes, and by him ordered to be depoſited with the ark, in the moſt holy place, but which ſome pious high-prieſt had cauſed to be thus hid in the reign of Ahaz or Manaſſeh, to prevent its being deſtroyed with all the other copies of it; for it plainly appears by the tenour of the hiſtory, that this was the only perfect one left. But it is much diſputed whether it was the whole Pentateuch, emphatically called *éturè*, the *law*, or only *Deuteronomy*, or even barely the 28th, 29th, 30th, and 31ſt chapters of it. Joſephus by calling it "the Sacred books of Moſes," ſeems to declare intirely for the former; others have declared for the latter, becauſe the book of Deuteronomy is a kind of repetition or epitome of the Moſaic law. We think, with the far greater number of Jews and Chriſtians, that it was the whole Pentateuch; and that there might be ſtill ſeveral imperfect and mutilated copies diſperſed here and there, which might be now rectified by this prototype, after it was thus brought to light.

18 But to the king of Judah, who ſent you to enquire of the Lord, thus ſhall ye ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me; I alſo have heard *thee*, ſaith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace (*a*); and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

Joſiah reads in the temple the book of the law. He purifies the temple and Judah from idolatry. He deſtroys the altar at Beth-el, and pollutes the place. He takes away the high places of Samaria, and kills the prieſts: he celebrates the paſſover, is wounded at Megiddo, and dies. He is ſucceeded by his ſon Jehoahaz, and afterwards by Jehoiakim.

AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the Lord, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the Lord.

3 And the king ſtood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his teſtimonies and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant.

4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door, to bring forth out of the temple of the Lord, all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven: and he burned them without Jeruſalem in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem; them alſo that burned incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the grove from the houſe of the Lord, without Jeruſalem, unto the brook Kidron, and burned it at the brook Kidron, and ſtamped *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people.

7 And he brake down the houſes of the ſodomites that *were* by the houſe of the Lord, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burned incenſe, from Geba to Beer-ſheba, and brake down the high places of the gates that *were* in the entering-in of the gate of Joſhua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheleſs, the prieſts of the high places came not up to the altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entering-in of the houſe of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burned the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper-chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made, in the two courts of the houſe of the Lord, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth, the abomination of the Zidonians, and for Chemoſh, the abomination of the Moabites, and for Milcom,

(*a*) The death of Joſiah was indeed ſudden and immature; he fell in battle againſt the Egyptians; (See the next chap. ver. 29.) and yet he may be ſaid to have *gone to his grave in peace*, becauſe he was recalled from life while his kingdom was in a proſperous condition, before the calamities wherewith it was threatened, were come upon it, and whilſt he himſelf was in peace and reconciliation with God. Thus, when the righteous are taken away from the evil to come, though in the ſight of the univerſe they ſeem to die, and their departure is taken for miſery, yet in what manner ſo ever their exit be, they may well be ſaid to die in peace, who, after their diſſolution here, are numbered among the children of God, and have their lot among the ſaints. See Iſaiah lvii. 1. Wiſd. iii. 2, &c.

the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam, the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, who came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there, upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

24 Moreover, the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the priest found in the house of the Lord.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh-nechoh, king of Egypt, went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead.

31 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim, the son of Josiah, king, in the room of Josiah his father; and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

CHAP.

CHAP. XXIV.

Jehoiakim rebels against the king of Babylon, and dies. Nebuchadnezzar besieges Jerusalem, takes king Jehoiakim captive, plunders the temple, and makes Mattaniah king; who reigns eleven years, and then rebels against the king of Babylon.

IN his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood, that he shed: for he filled Jerusalem with innocent blood, which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar, king of Babylon, came against the city, and his servants did besiege it.

12 And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon (*b*).

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

CHAP. XXV.

Nebuchadnezzar, having taken Jerusalem, puts out the eyes of Zedekiah, and carries him to Babylon. The temple is burned. Ishmael kills Gedaliah. Jehoiachin is released from prison by Evil-merodach.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of

(*b*) Nebuchadnezzar carried away the treasures and rich furniture of the temple at three different times: *First*, In the third year of the reign of Jehoiakim when he first took Jerusalem, he carried half of the vessels of the house of God away into the land of Shinar, and put them into the house of his god, Dan. i. 2. These were the vessels which his son Belshazzar profaned, Dan. v. 2. and which Cyrus restored to the Jews, Ezra. i. 7. to be set up in the temple again when rebuilt: *Secondly*, In the reign of Jehoiachin he took the city again, and cut in pieces a great part of the vessels of gold which Solomon had made, and which by some chance or other had escaped his former plunder. *Thirdly*, In the 11th year of Zedekiah, he pillaged the temple once more, when he broke in pieces the pillars of brass &c. and took along with them all the vessels of silver and gold that he could find, and carried them to Babylon. See the next chap. ver. 13, &c. It is something strange that among all this inventory, no mention is made of the ark of the covenant, which of all other things was held most sacred. But it is very probable that it was burned together with the temple in the last desolation; for what some say of its being hidden by the prophet Jeremiah in a certain cave in mount Nebo, is a mere fable. See Calmet's Comment. and Dissert. upon the ark.

Babylon

Babylon came, he and all his hoſt, againſt Jeruſalem, and pitched againſt it; and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of *war* fled by night, by the way of the gate, between two walls, which *is* by the king's garden, (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzar-adan, captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burned the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burned he with fire (*c*).

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen.

13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord; the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits; and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar, with wreathen-work.

18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer, that was ſet over the men of war, and five men of them that were in the king's preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan, captain of the guard, took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah, the ſon of Ahikam, the ſon of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael, the ſon of Nethaniah, and Johanan, the ſon of Careah, and Seraiah, the ſon of Tanhumeth, the Netophathite, and Jaazaniah, the ſon of a Maachathite, they, and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

(*c*) The temple was burnt four hundred years after the time that it was built, ſays Sir John Marſham; four hundred and twenty-four years, three months and eight days, ſays Abp. Uſher; four hundred and thirty years, ſays Abarbinel, and other learned Jews; but Joſephus computes the matter ſtill higher; for he tells us that the temple was burned four hundred and ſeventy years, ſix months and ten days after the building of it; one thouſand and ſixty years, ſix months and ten days from the time of the Iſraelites' coming out of the land of Egypt; one thouſand nine hundred and fifty years, ſix months and ten days from the deluge; and three thouſand five hundred and thirty years, ſix months and ten days from the creation; and he mentions it as a very remarkable circumſtance, that the ſecond temple was burned by the Romans in the ſame month, and on the very ſame day of the month, that this was ſet on fire by the Chaldeans; and, as ſome of the Jewiſh Rabbis ſay, when the Levites were ſinging the very ſame paſſage; the 23d verſe of the 94th Pſalm. See Antiq. lib. x. cap. 11.

25 But

25 But it came to paſs in the ſeventh month, that Iſhmael, the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies, aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of priſon.

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon.

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of a king, a daily rate for every day, all the days of his life.

The Firſt BOOK of the CHRONICLES.

CHAP. I.

The genealogy of Adam to Noah, and from Noah to Abraham: the ſons of Abraham: the poſterity of Iſhmael and Eſau (d).

ADAM, Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſelah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.
6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.
7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.
8 The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.
9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.
10 And Cuſh begat Nimrod: he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and Caphthorim.
13 And Canaan begat Zidon his firſt-born, and Heth,
14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,
15 And the Hivite, and the Archite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 The ſons of Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two ſons: the name of the one *was* Peleg; becauſe in his days the earth was divided: and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram alſo, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram; the ſame *is* Abraham.
28 The ſons of Abraham; Iſaac, and Iſhmael.
29 Theſe *are* their generations: The firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,
30 Miſhma, and Dumah, Maſſa, Hadad, and Tema,

(*d*) The ancient Hebrews made but one book of the Chronicles, which they called *debri imim*, "The words of the days;" that is, *diaries* or *journals*; and they ſuppoſed theſe books to have been taken from the ancient Chronicles of the kings of Judah and Iſrael, which are ſo often referred to in theſe and the books of kings. The LXX intitle them, *the books of* [παραλειπομενων,] *that which is omitted*; hereby ſignifying that this work is a kind of ſupplement to the other books of Scripture; and indeed we find many particulars here which are omitted elſewhere. The writer of theſe books is not well known. They are generally, ſays Mr. Locke, attributed to Ezra, who wrote them after the return from the captivity, aſſiſted by the prophets Haggai and Zechariah. Compare the laſt verſes of the ſecond book of Chronicles with the beginning of Ezra. The books of the Chronicles are ſo different in names, genealogies and other things, from the other books of the Bible, continues Mr. Locke, that very few Jews have ventured to comment upon them. St. Jerome, ſpeaking of theſe books, ſays, that it is a folly to pretend to have a true idea of

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 Now the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 The ſons of Eſau: Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotan's ſiſter.

40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon, Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Aran.

43 Now theſe *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham, of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad, the ſon of Bedad, (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan, the ſon of Achbor, reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

The genealogy of Jacob. The poſterity of Judah to David. The ſons of Jeſſe and of David.

THESE *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the Lord, and he ſlew him.

4 And Tamar his daughter-in-law bare him Pharez, and Zerah. All the ſons of Judah *were* five.

5 The ſons of Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jeſſe,

13 And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

of the ſacred writings without them; becauſe in almoſt every chapter we meet with anecdotes omitted in the books of Kings, and a great variety of circumſtances related in the Goſpel, illuſtrated and explained. The firſt book contains a kind of recapitulation of the Sacred Hiſtory, by genealogies from the beginning of the world to the death of David, in the year of the world 2299. And the ſecond contains the hiſtory of the kings of Judah, and of thoſe of Iſrael in part, from the beginning of the reign of Solomon alone, to the return from captivity in the year 3468. Speaking of the difference of names, &c. found in theſe books, Calmet remarks very judiciouſly, that it is not extraordinary that books which have paſſed through ſo many hands for ſo many ages, ſhould have ſuffered ſome alterations in dates and numbers. In copies of books ſo ancient, and written in a language ſo little known, we may certainly wonder rather that there are ſo few miſtakes, than that there are any. See Calmet's Preface, and Le Clerc *Sentimens de quelques Theologiens*, &c.

16 Whoſe

16 Whoſe ſiſters *were* Zeruiah; and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

18 And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, who bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old; and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur and Aram, with the towns of Jair from them, with Kenath, and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Aſhur the father of Tekoa.

25 And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were Shammai, and Jada. And the ſons of Shammai, Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſons of Jonathan; Peleth and Zaza. Theſe were the ſons of Jerahmeel.

34 Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife: and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Now the ſons of Caleb, the brother of Jerahmeel, *were*, Meſha his firſt-born, who *was* the father of Ziph; and the ſons of Mareſhah, the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdai; Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph, the father of Madmannah, Sheva, the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſa.

50 Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal, the father of Kirjath-jearim.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal, the father of Kirjath-jearim, had ſons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites; of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites,

55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

CHAP. III.

The genealogy of the deſcendants of David, and of the kings of Judah his ſucceſſors.

NOW theſe were the ſons of David, which were born unto him in Hebron; the firſt-born Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel (*e*), of Abigail the Carmeliteſs;

(*e*) In 2 Sam. iii. 3. this ſon is called *Chileab*: but whether he had two names, or there be an error in one of theſe paſſages, is not poſſible to determine. The other alterations in names which are found in the following verſes may be corrected by the parallel paſſages in Samuel. As the genealogy of Judah was given firſt, ſo that of David is particularly mentioned, as the promiſe of the Meſſiah was peculiarly given him.

2 The third, Abſalom the ſon of Maachah, the daughter of Talmai, king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron; and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-ſhua, the daughter of Ammiel:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David, beſide the ſons of the concubines, and Tamar their ſiſter.

10 And Solomon's ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were*, the firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.

17 And the ſons of Jeconiah; Aſſir, Salathiel his ſon,

18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah (*f*) *were*, Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

The ſecond genealogy of Judah. The genealogy of Simeon. Their habitations.

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah, the ſon of Shobal, begat Jahath; and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hezelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 And Aſhur the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh, that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep *me* from evil, that it may not grieve me! And God granted him that which he requeſted.

11 And Chelub, the brother of Shuah, begat Mehir, who *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Ir-nahaſh. Theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim; for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel: Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe

(*f*) Houbigant thinks theſe words have been inſerted by miſtake. An omiſſion of which will make Zerubbabel the ſon of Salathiel, as he is ſaid to be, Matt. i. 12.

are

are the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.

21 The ſons of Shelah, the ſon of Judah, *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazárſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

39 And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

The genealogies of Reuben, Gad, and Manaſſeh. Their captivity under Tiglath-pileſer.

NOW the ſons of Reuben the firſt-born of Iſrael (for he *was* the firſt-born; but foraſmuch as he defiled his father's bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joſeph's:)

3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tiglath-pilneſer king of Aſſyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eaſt-ward he inhabited unto the entering-in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt *land* of Gilead.

11 And the children of Gad dwelt over-againſt them, in the land of Baſhan unto Salcah:

12 Joel the chief, and Shaphan the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon upon their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 The ſons of Reuben and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 And the children of the half tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſh, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away (even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

The genealogy of Levi, and of Aaron: the offices of the prieſts and Levites. The cities which were aſſigned them.

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (he *it is* that executed the prieſt's office, in the temple that Solomon built in Jeruſalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 The ſons of Levi; Gerſhom, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And

25 And the ſons of Elkanah; Amaſai, and Ahimoth.
26 *As for* Elkanah: the ſons of Elkanah; Zophia his ſon, and Nahath his ſon,
27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.
28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.
29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,
30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.
31 And theſe *are they* whom David ſet over the ſervice of the ſong in the houſe of the Lord, after that the ark had reſt.
32 And they miniſtered before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the Lord in Jeruſalem: and *then* they waited on their office, according to their order.
33 And theſe *are* they that waited with their children. Of the ſons of the Kohathites: Heman a ſinger, the ſon of Joel, the ſon of Shemuel,
34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,
35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,
36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,
37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,
38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.
39 And his brother Aſaph, who ſtood on his right hand, *even* Aſaph the ſon of Berachiah, the ſon of Shimea,
40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,
41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,
42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,
43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.
44 And their brethren the ſons of Merari *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,
45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,
46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,
47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.
48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.
49 But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an antonement for Iſrael, according to all that Moſes the ſervant of God had commanded.
50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,
51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,
52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,
53 Zadok his ſon, Ahimaaz his ſon.
54 Now theſe *are* their dwelling-places throughout their caſtles in their coaſts, of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.
55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.
56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.
57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.
58 And Hilen with her ſuburbs, Debir with her ſuburbs,
59 And Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:
60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.
61 And unto the ſons of Kohath, *which were* left of the family of that tribe *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manaſſeh, by lot, ten cities.
62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.
63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.
65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.
66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 An

67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs; *they gave* alſo Gezer with her ſuburbs,
68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,
69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:
70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.
71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan, with her ſuburbs, and Aſhtaroth with her ſuburbs:
72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Debareth with her ſuburbs,
73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:
74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,
75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:
76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjath-aim with her ſuburbs.
77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:
78 And on the other ſide Jordan by Jericho, on the eaſt ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,
79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,
81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

The genealogies of Iſſachar, of Benjamin, of Naphtali, of Manaſſeh, of Ephraim, and of Aſher.

NOW the ſons of Iſſachar *were*, Tola, and Puah, Jaſhub, and Shimron, four.
2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.
3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.
4 And with them, by their generations, after the houſe of their fathers, *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.
5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.
6 *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.
7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour; and were reckoned by their genealogies, twenty and two thouſand and thirty four.
8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.
9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, was twenty thouſand and two hundred.
10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.
11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers*, fit to go out for war *and* battle.
12 Shuppim alſo, and Huppim, the children of Ir *and* Huſhim, the ſons of Aher.
13 The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.
14 The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir, the father of Gilead:
15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.
16 And Maachah, the wife of Machir, bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.
17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.
18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.
19 And the ſons of Shemidah were Ahian and Shechem, and Likhi, and Aniam.
20 And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,
21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath

that

that were born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshua his son.

28 And their possessions and habitations *were*, Beth-el, and the towns thereof, and east-ward Naaran, and west-ward Gezer with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 The sons of Asher; Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet; and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Shual, and Beri, and Imrah.

36 The sons of Zophah; Suah, and Harnepher, and Imna, and Sheleth, and Amal.

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

CHAP. VIII.

The genealogy of Benjamin to Saul. The sons of Saul.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham.

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of the Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shishak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak.

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 And Ner begat Kish, and Kish begat Saul,

Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſhbaal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shearíah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel (*g*).

39 And the ſons of Eſhek his brother *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ons an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

The firſt inhabitants of Jeruſalem, after their return from the captivity; the officers; the functions of the prieſts and Levites. The genealogy of Saul.

SO all Iſrael were reckoned by genealogies; and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah: Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah.

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God;

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari;

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph;

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eaſt-ward. They *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren: (of the houſe of his father): the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers, *being* over the hoſt of the Lord, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the Lord *was* with him.

21 *And* Zechariah, the ſon of Meſhelemiah,

(*g*) As the genealogy of the other ſons has been given in the preceding chapters, this gives the genealogy of Benjamin, and therefore here the genealogies might be naturally ſuppoſed. But at ver. 35. of the next chapter, we have ten verſes of Benjamin's genealogy, which were no doubt originally the ſame with the ten verſes of this chapter, beginning at verſe 29. It is difficult to account for the repetition of theſe verſes, provided they were repeated originally, but if they have only been repeated through the blunder of a tranſcriber, it is eaſy to aſſign the cauſe of it; and this cauſe is the exiſtence of the ſame words in the verſe preceding the verſes here, and alſo in the verſe preceding thoſe in the next chapter. But however theſe verſes might be introduced into the next chapter, ſeveral miſtakes may be corrected by the repetition. See particularly the 35th verſe. The reader muſt uſe his own judgment for the correction of ſuch difference in names as he finds in theſe two chapters. See Kennicott's Diſſertation, vol. i. p. 485.

was

was porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to the porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite) had the set office over the things that were made in the pans.

32 And *other* of their brethren of the sons of the Kohathites, *were* over the shew-bread, to prepare *it* every sabbath.

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work, day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his first born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea, and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

Saul is conquered by the Philistines, and dies: his three sons are slain: the inhabitants of Jabesh-gilead bury them. The kingdom is transferred from Saul to David.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his

ſons, and brought them to Jabeſh, and faſted ſeven days.

13 So Saul died for his tranſgreſſion which he committed againſt the Lord, *even* againſt the word of the Lord which he kept not, and alſo for asking *counſel* of one that had a familiar ſpirit, to enquire *of it*;

14 And enquired not of the Lord: therefore he ſlew him, and turned the kingdom unto David, the ſon of Jeſſe.

CHAP. XI.

David is anointed king in Hebron. He takes Zion from the Jebuſites. A catalogue of his worthies.

THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron; and David made a covenant with them in Hebron, before the Lord; and they anointed David king over Iſrael, according to the word of the Lord, by Samuel.

4 And David and all Iſrael went to Jeruſalem which *is* Jebus; where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle; therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the Lord of hoſts *was* with him.

10 Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the Lord, concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains: he lifted up his ſpear againſt three hundred ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo, the Ahohite, who *was one* of three mighties.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines, and the Lord ſaved *them* by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines garriſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh, that one would give me drink of the water of the well of Beth-lehem (*b*), that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that was by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord,

19 And ſaid, My God forbid it me, that I ſhould do this thing! ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 And Abiſhai, the brother of Joab, he was chief of the three: for, lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit, he attained not unto the *firſt* three.

22 Benaiah, the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts; he ſlew two lion-like men of Moab: alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high; and in the Egyptian's hand *was* a ſpear like a weaver's beam; and he

(*b*) The 17th verſe ſeems to contain, not only David's bare longing for the water of Bethlehem, but his paſſionate wiſh to ſee his native town freed from the troops of the Philiſtines; and ſhould be rendered, *David longed and ſaid, who will give me to drink*, &c.? The action of pouring water out before the Lord, was uſed with great ſolemnity; See 1 Sam. vii. 6. and here David ſeems, in conſequence of that ſacred cuſtom, to have poured out the water which was thus unexpectedly brought him, ver. 16. either by way of prayer that God would forgive his having thus undeſignedly hazarded the lives of his braveſt warriors, or elſe as an act of thankſgiving for their ſafe return. The humane and generous reader's heart will ſufficiently ſuggeſt to him reflections ſuited to this great reſolution. Curtius relates

went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah, the ſon of Jehoiada, and had a name among three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 Alſo the valiant men of the armies *were* Aſahel, the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira, the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled, the ſon of Baana the Netophathite,

31 Ithai, the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan, the ſon of Shage the Hararite,

35 Ahiam, the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab, the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina, the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jeheil, the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

The names of thoſe brave men who came to David at Ziklag. The armies that came to him at Hebron.

NOW theſe *are* they that came to David to Ziklag while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite; and Jeziel, and Pelet, the ſons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jehoram of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men of war fit for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains:

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks; and they put to flight all *them* of the vallies, both toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

relates ſomething ſimilar of Alexander the Great; who, when his army was near being deſtroyed by thirſt, and two of his ſoldiers had got a cruiſe of water for their children, and, happening to meet with Alexander, offered it to him to drink, returned the cup full as it was to his ſoldiers and ſaid, "I cannot bear to drink it alone, and it is too little to be divided among all; give it the children." See Kennicott and Chandler. As it would not ſuit the nature of our work to enter into a minute diſcuſſion of all the variations between this liſt of David's worthies and that in 2 Sam. xxiii. we beg leave to refer the critical reader to Dr. Kennicott's Diſſertations, vol. i.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David (when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul, to *the jeopardy of* our heads.)

20 And as he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day, there came to David to help him, until *it was* a great host, like the host of God.

23 And these *are* the numbers of the bands *that were* ready-armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear, *were* six thousand and eight hundred, ready-armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred.

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh, eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do: the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear, thirty and seven thousand.

35 And of the Danites expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over Israel: and all the rest also of Israel, *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

CHAP. XIII.

The ark, by David's command, is brought from the house of Abinadab. Uzzah being smitten, the ark is brought to the house of Obed-edom, and continues there three months.

AND David consulted with the captains of thousands, and of hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the Lord our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would

would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a new cart, out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

CHAP. XIV.

Hiram sends to David timber and artificers to build him a palace: David marries more wives, and begets sons and daughters: he twice conquers the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the Lord had confirmed him king over Israel: for his kingdom was lifted up on high because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 And when the Philistines heard that David was anointed king over Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

11 So they came to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon to Gazer.

17 And the fame of David went out into all lands: and the Lord brought the fear of him upon all nations.

CHAP. XV.

The priests and Levites, at the command of David, bring the ark of God with great pomp to the city of David: Michal derides David for dancing before the ark.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God, but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of

8 Of the ſons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron; Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves, *both* ye and your brethren, that ye may bring up the ark of the Lord God of Iſrael, unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel; and of his brethren, Aſaph the ſon of Berechiah; and of the ſons of Merari their brethren, Ethan, the ſon of Kuſhaiah;

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy.

26 And it came to paſs, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered ſeven bullocks, and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong, with the ſingers: David alſo *had* upon him an ephod of linen (*i*).

28 Thus all Iſrael brought up the ark of the covenant of the Lord with ſhouting, and with pſalteries and harps.

29 And it came to paſs, *as* the ark of the covenant of the Lord came to the city of David, that Michal, the daughter of Saul, looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP. XVI.

The ark being placed in the tent, David offers ſacrifices: he places ſingers before the ark. His ſong of thankſgiving.

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the Lord.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to miniſter before the ark of the Lord, and to re-

(*i*) David was cloathed with a double garment, with a robe of fine linen, and with a linen ephod. Theſe two garments are expreſsly diſtinguiſhed in the account of veſtments of the high-prieſt, Exod. xxix. 5. xxviii. 4, 6. xxxix. 23. The fabrick of them was different; the ephod was made of gold, blue, purple, ſcarlet; whereas the robe was formed all of blue. The ſhape of them was different. The ephod reaching only to the knees, the robe flowing down to the very covering of the feet. The robe had no diviſion in it throughout, but what was made whole and round with an opening in the middle of it, at the top, ſo that it was impoſſible any part of the body could be ſeen through it, eſpecially as the ephod on this occaſion of David's dancing, was thrown over it, and tied probably with a girdle, as the prieſt's ephod always was. David clothed himſelf with theſe linen garments on this ſo-

cord, and to thank, and praiſe the Lord God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jehiel with pſalteries, and with harps; but Aſaph made a ſound with cymbals:

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 Then on that day, David delivered firſt *this pſalm* to thank the Lord, into the hand of Aſaph and his brethren.

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wonderous works.

10 Glory ye in his holy name; let the heart of them rejoice that ſeek the Lord.

11 Seek the Lord and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.

14 He *is* the Lord our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac;

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it;

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the Lord all the earth; ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the Lord made the heavens.

27 Glory and honour *are* in his preſence; ſtrength and gladneſs *are* in his place.

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and ſtrength.

29 Give unto the Lord the glory *due* unto his name: bring an offering, and come before him; worſhip the Lord in the beauty of holineſs.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The Lord reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the Lord, becauſe he cometh to judge the earth.

34 O give thanks to the Lord; for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the Lord God of Iſrael for ever and ever. And all the people ſaid, Amen, and praiſed the Lord.

37 So he left there before the ark of the covenant of the Lord, Aſaph and his brethren, to miniſter before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren threeſcore and eight; Obed-edom alſo the ſon of Jeduthun, and Hoſa, *to be* porters:

39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the Lord, in the high place that *was* at Gibeon.

40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually, morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Iſrael:

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the Lord, becauſe his mercy *endureth* for ever;

42 And with them Heman and Jeduthun

ſolemnity, both out of reverence to God, and for conveniency, becauſe they were cooler. It may be further obſerved that this robe was worn by kings, their children, princes, prieſts, Levites, and prophets, when they appeared on any ſolemn occaſion, which covered their other garments. See 1 Sam. xxviii. 14. 2 Sam. xiii. 8. David therefore dreſſed himſelf on this occaſion, with this long flowing linen robe, inſtead of the robe of ſtate proper to him as king of Iſrael, and which was made of richer materials; and hence he was ſcornfully inſulted by Saul's daughter as *uncovering himſelf*, &c. i. e. uncovering himſelf as a king, and appearing in an habit wholly unworthy, as ſhe thought, his royal character and dignity. See on 2 Sam. vi. 20.

with

with trumpets and cymbals, for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

Nathan first approving the purpose of David to build God an house, afterwards by the word of the Lord informs him, that not he, but his son, should build it: David gives thanks to God.

NOW it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore, thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the *sheep*-cote, *even* from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more; (as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel:) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an house.

11 And it shall come to pass, when thy days be expired, that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee;

14 But I will settle him in mine house, and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came, and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart hast thou done all this greatness, in making known all *these* great things.

20 O Lord, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant, that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto thy servant;

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and *it shall be* blessed for ever.

CHAP.

CHAP. XVIII.

David ſubdues the Philiſtines, Moabites, Hadarezer, king of Zobah, the king of Syria, and the Edomites. Tou, king of Hamath, congratulates David, and ſends him preſents. David reigns over all Iſrael with the greateſt equity.

NOW after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became David's ſervants, *and* brought gifts.

3 And David ſmote Hadarezer, king of Zobah, unto Hamath, as he went to eſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer, king of Zobah, David ſlew of the Syrians two and twenty-thouſand men.

6 Then David put *garriſons* in Syria-damaſcus; and the Syrians became David's ſervants, *and* brought gifts. Thus the Lord preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

9 Now when Tou, king of Hamath, heard how David had ſmitten all the hoſt of Hadarezer, king of Zobah;

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer had warred with Tou;) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 Them alſo king David dedicated unto the Lord, with the ſilver and the gold, that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover, Abiſhai the ſon of Zeruiah, ſlew of the Edomites in the valley of ſalt eighteen thouſand.

13 And he put garriſons in Edom; and all the Edomites became David's ſervants. Thus the Lord preſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab, the ſon of Zeruiah, *was* over the hoſt; and Jehoſhaphat, the ſon of Ahilud, recorder.

16 And Zadok, the ſon of Ahitub, and Abimelech, the ſon of Abiathar, *were* the prieſts; and Shavſha *was* ſcribe;

17 And Benaiah, the ſon of Jehoiada, *was* over the Cherethites, and the Pelethites; and the ſons of David *were* chief about the king.

CHAP. XIX.

Hanun, the king of the Ammonites, treats with contempt the meſſengers of David; who fights againſt, and overcomes the Ammonites and the Syrians.

NOW it came to paſs after this, that Nahaſh, the king of the children of Ammon, died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun, the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved. And he ſent to meet them; for the men were greatly aſhamed. And the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet

set against him, before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them; so when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men, *which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Joab takes the city of Rabbah: the Philistines are three times overcome by David and his servants.

AND it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah: (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines, at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant, and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair, slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*; and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David numbers the people: God is displeased and gives him the choice of three punishments. He chuses the pestilence; and appeaseth the Lord at the threshing-floor of Ornan.

AND Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, The Lord make his people an hundred times so many more as they *be*: but my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless, the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now,

now, I beſeech thee, do away the iniquity of thy ſervant; for I have done very fooliſhly.

9 And the Lord ſpake unto Gad, David's ſeer, ſaying,

10 Go, and tell David, ſaying, Thus ſaith the Lord, I offer thee *three* things: chooſe thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the Lord; Chooſe thee

12 Either three years famine; or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*;) or elſe three days the ſword of the Lord, even the peſtilence in the land, and the angel of the Lord deſtroying throughout all the coaſts of Iſrael. Now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the Lord, (for very great *are* his mercies) but let me not fall into the hand of man.

14 So the Lord ſent a peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the Lord beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the Lord ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lifted up his eyes, and ſaw the angel of the Lord ſtand between the earth and the heaven, having a drawn ſword in his hand, ſtretched out over Jeruſalem: then David and the elders *of Iſrael, who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's houſe; but not on thy people, that they ſhould be plagued.

18 Then the angel of the Lord commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the Lord, in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the Lord.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the Lord: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David ſaid to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place, ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord; and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel; and he put up his ſword again into the ſheath thereof.

28 At that time when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 (For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar of the burnt-offering, *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God: for he was afraid, becauſe of the ſword of the angel of the Lord.)

CHAP. XXII.

David prepares materials for building the temple; he inſtructs his ſon Solomon concerning it, and exhorts him to obey the law of Moſes.

THEN David ſaid, This is the houſe of the Lord God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael; and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and braſs in abundance without weight;

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the Lord, *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his ſon, and charged him to build an houſe for the Lord God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God:

8 But the word of the Lord came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father; and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the Lord be with thee; and proſper thou, and build the houſe of the Lord thy God, as he hath ſaid of thee.

12 Only the Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the Lord thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with, concerning Iſrael: Be ſtrong, and of good courage; dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without weight; (for it is in abundance;) timber alſo and ſtone have I prepared; and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore*, and be doing, and the Lord be with thee.

17 David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the Lord your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand; and the land is ſubdued before the Lord, and before his people.

19 Now ſet your heart and your ſoul to ſeek the Lord your God; ariſe therefore, and build ye the ſanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy veſſels of God, into the houſe that is to be built to the name of the Lord.

CHAP. XXIII.

David makes Solomon king. The Levites are numbered, and appointed to their ſeveral offices.

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of thirty years and upwards: and their number by their polls, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the Lord; and ſix thouſand *were* officers and judges:

5 Moreover, four thouſand *were* porters; and four thouſand praiſed the Lord with the inſtruments which I made, (*ſaid David*,) to praiſe *therewith*.

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites *were*, Laadan, and Shimei.

8 The ſons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons; therefore they were in one reckoning, according to *their* father's houſe.

12 The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jehaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 The

21 The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi, Mahli, and Eder, and Jeremoth, three.

24 Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the Lord, from the age of twenty years and upward.

25 For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize;

30 And to ſtand every morning to thank and praiſe the Lord, and likewiſe at even;

31 And to offer all burnt-ſacrifices unto the Lord in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order commanded unto them continually before the Lord:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the Lord.

CHAP. XXIV.

David divides the families of Eleazar and Ithamar into twenty-four orders, the Kohathites and the Merarites divided by lot.

NOW theſe *are* the diviſions of the ſons of Aaron. The ſons of Aaron; Nadab, and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſt's office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar than of the ſons of Ithamar; and *thus* were they divided. Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſehold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the Lord, according to their manner, under Aaron their father, as the Lord God of Iſrael had commanded him.

20 And the reſt of the ſons of Levi *were theſe*: Of the ſons of Amram; Shubael; of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 Of

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.
25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah; Zechariah.
26 The ſons of Merari *were* Mahli and Muſhi: the ſons of Jaaziah; Beno.
27 The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.
28 Of Mahli *came* Eleazar, who had no ſons.
29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.
30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.
31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

CHAP. XXV.

The number and offices of the ſingers: Their diviſion by lot into four and twenty orders.

MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:
2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.
3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied with a harp, to give thanks, and to praiſe the Lord.
4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:
5 All theſe *were* the ſons of Heman the king's ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.
6 All theſe were under the hands of their father, for ſong *in* the houſe of the Lord with cymbals, pſalteries and harps, for the ſervice of the houſe of God, according to the king's order, to Aſaph, Jeduthun, and Heman.
7 So the number of them, with their brethren that were inſtructed in the ſongs of the Lord, *even* all that were cunning, *was* two hundred fourſcore and eight.
8 And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.
9 Now the firſt lot came forth for Aſaph to Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:
10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:
11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:
12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:
13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:
14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:
15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:
16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:
17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:
18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:
19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:
20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:
21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:
22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:
23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:
24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:
25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:
26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:
27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:
28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:
29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:
30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:
31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

The diviſion of the porters: the ſeveral gates aſſigned them. The Levites who had charge of the treaſures. The officers and judges.

COncerning the diviſions of the porters: Of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.
2 And the ſons of Meſhelemiah *were*, Zechariah the firſt born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah, of the children of Merari, had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief;)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the Lord.

13 And they caſt lots as well the ſmall as the great, according to the houſe of their fathers, for every gate.

14 And the lot eaſt-ward fell to Shelemiah; then for Zechariah his ſon (a wiſe counſellor) they caſt lots; and his lot came out north-ward.

15 To Obed-edom ſouth-ward; and to his ſons, the houſe of Aſſuppim.

16 To Shuppim and Hoſah, *the lot came forth* weſt-ward, with the gate Shallecheth, by the cauſeway of the going up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward four a day, ſouth-ward four a day, and toward Aſſuppim two *and* two.

18 At Parbar weſt-ward, four at the cauſeway, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicated things.

21 *As concerning* the ſons of Laadan; the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite, *were* Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the Lord.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon:

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicated things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt, had dedicated.

27 Out of the ſpoils won in battles, did they dedicate, to maintain the houſe of the Lord.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah, had dedicated; *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred *were* officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the Lord, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

The twelve captains for every ſeveral month. The princes of the twelve tribes: the officers over the treaſures, fields, cattle, &c.

NOW the children of Iſrael after their number (*k*), *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of

(*k*) We have here an account of the manner in which the army was diſpoſed. It was diſtributed into twelve legions, each conſiſting of twenty-four thouſand men, who were commanded by one of the *chief of the fathers*, under whom there were captains of thouſands, and captains of hundreds. Each of theſe legions attended one month for the ſecurity of the king and kingdom; at the end of which they retired to their reſpective places of abode, and were ſucceeded by another legion. See Patrick and Lowman.

the

the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month, *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month, *was* Benaiah, the ſon of Jehoiada, a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This *is that* Benaiah *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

7 The fourth *captain* for the fourth month, *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month *was* Ira, the ſon of Ikkeſh, the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

19 Of Zebulun, Iſhmaiah the ſon of Obadiah: of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 But David took not the number of them from twenty years old and under: becauſe the Lord had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael; neither was the number put in the account of the chronicles of king David.

25 And over the king's treaſures *was* Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo Jonathan, David's uncle, was a counſellor, a wiſe man, and a ſcribe: and Jehiel, the ſon of Hachmoni, *was* with the king's ſons.

33 And Ahithophel *was* the king's counſellor, and Huſhai the Archite *was* the king's companion.

34 And after Ahithophel, *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP. XXVIII.

David declares that the temple was to be built by Solomon. He delivers to Solomon the patterns of the future temple.

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king

king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord, and for the footſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever; for he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the Lord over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael, the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now; for the Lord hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*.

11 Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things:

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver, by weight, *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table; and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon, and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the Lord.

19 All *this*, *ſaid David*, the Lord made me underſtand in writing by *his* hand upon me (*l*), *even* all the works of this pattern.

20 And David ſaid to Solomon his ſon, be ſtrong and of good courage, and do *it:* fear not, nor be diſmayed; for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God: and *there ſhall be* with thee for all manner of workmanſhip, every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

(*l*) *All theſe were delineated as the Lord gave him underſtanding of all the work which the pattern ſet forth.* Houb. That the architecture of the temple was of divine original, I, for my part am fully ſatisfied from this paſſage; and I am confirmed in this perſuaſion by finding from Villalpandus, that the Roman, at leaſt the Greek architecture is derived from this, as from its fountain: and in my humble opinion, even an infidel may eaſily believe theſe to be of divine original, inaſmuch as they are, (at leaſt the latter is) found perfect in the earlieſt models: nor hath the utmoſt reach of human wiſdom, invention and induſtry, been ever able (though often endeavouring) to improve or alter it, but to diſadvantage, throughout the courſe of ſo many ages. Delaney's Life of David.

CHAP. XXIX.

David, having numerated all his gifts designed for the building of the temple, exhorts the princes and people to make their offerings, which they do willingly. David acknowledges that nothing is given to God, but what had been before received from Him. Solomon is a second time anointed. David's death.

FUrthermore, David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God.

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the Lord?

6 Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands, and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drachms; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasures of the house of the Lord, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

16 O Lord our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people which are present here, to offer willingly unto thee.

18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision.

20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* unto the Lord *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 Thus

26 Thus David the ſon of Jeſſe reigned over all Iſrael.

27 And the time that he reigned over Iſrael *was* forty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches and honour: and Solomon his ſon reigned in his ſtead (*m*).

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

The Second BOOK of the CHRONICLES.

CHAP. I.

Solomon goes to Gibeon, where was the tabernacle erected by Moſes, and offers ſacrifice: his choice of wiſdom is approved by God, who moreover promiſes him riches and honour. Solomon provides himſelf chariots and horſes.

AND Solomon the ſon of David was ſtrengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the braſen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither, to the braſen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O Lord God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people, like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee; and I will give thee riches and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees

(*m*) THUS died DAVID, that great prince and ſaint, who at once poſſeſſed every royal, religious, and political virtue. Valiant and intrepid in danger; juſt, clement, and wiſe in government; pierced with a filial and reſpectful fear; and at the ſame time a tender and a ſolid love for his God; ſenſible of the puniſhments and diſgraces of his people, even to the offering his own life to ſave them from death. 2 Sam. xxiv. 17. A man after God's own heart, the pattern of all other princes; who always walked in the ways of the Lord, and who obeyed his commandments with a perfect heart; to whom Scripture bears teſtimony that he can only be reproached with the crime he committed with Bathſheba, and againſt Uriah. 1 Kings xv. 5. But then how was this fault expiated! With what ſentiments did he confeſs and proclaim it in the face of all the earth! And, may we not aſſert with St. Cryſoſtom, it would be doing injuſtice to the merit and virtue of David to conceal his crime, ſince religion has derived from it ſo great advantage, for the glory of God, for the confuſion of ſinners, and for the ſanctification of David himſelf? What can be

made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria by their means.

CHAP. II.

Solomon, having prepared for the building of the temple, ſends to Huram, king of Tyre, for a ſkilful workman, and for wood from Lebanon. Huram grants his requeſt.

AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to over-ſee them.

3 And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then, that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon: Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the Lord, and an houſe for his kingdom.

13 And now I have ſent a cunning man, (endued with underſtanding) of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine, which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people to work.

more wonderful than that lenity which he teſtified towards Saul, and which he always preſerved amidſt the moſt cruel and unjuſt perſecutions? Being only under the law, did he not attain the ſummit of goſpel perfection and chriſtian philoſophy? And did he not more than once merit the crown of martyrdom, for ſparing the life of his enemy when God had delivered him into his hands? To ſum up all; he was a true believer and zealous adorer, of God! Teacher of his law and worſhip, and inſpirer of his praiſe! A glorious example, a perpetual and inexhauſtible fountain of true piety! A conſummate and unequalled hero! A ſkilful and fortunate captain! A ſteady patriot, a wiſe ruler, a faithful, a generous, and a magnanimous friend! And what is yet rarer, a no leſs generous and magnanimous enemy! A true penitent, a divine muſician, a ſublime poet, and an inſpired prophet! By birth a peaſant; by merit a prince! In youth a hero; in manhood a monarch; and in age a ſaint!

CHAP.

CHAP. III.

Solomon, in the fourth year of his reign, builds the temple. The measure and ornaments thereof: the cherubims and pillars.

THEN Solomon began to build the house of *the* LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them, *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

CHAP. IV.

The brasen altar, molten sea, the lavers, the candlesticks, the tables, and other parts of the sacred furniture, are formed.

MOreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits, from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about: Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

9 Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Huram made the pots, and the shovels, and the basons: and Huram finished the

the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made also bases, and lavers made he upon the bases.

15 One sea, and twelve oxen under it:

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father make to king Solomon for the house of the Lord, of bright brass.

17 In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shew-bread *was set*;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

CHAP. V.

Solomon brings the gifts of David into the treasury of the temple: the Levites place the ark under the wings of the cherubim, amidst sacrifices and songs of praise. The glory of the Lord fills the temple.

THUS all the work that Solomon made for the house of the Lord was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof, above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the Lord made *a covenant* with the children of Israel, when they came out of Egypt.

11 And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* present were sanctified, *and* did not *then* wait by course.

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests, sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up *their* voice with the trumpets and cymbals, and instruments of musick, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

Solomon's prayer at the dedication of the temple.

THEN said Solomon, The Lord hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel; (and all the congregation of Israel stood:)

4 And

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there; neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there; and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the Lord God of Iſrael.

8 But the Lord ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding thou ſhalt not build the houſe; but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

11 And in it have I put the ark; wherein *is* the covenant of the Lord, that he made with the children of Iſrael.

12 And he ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court: and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven;)

14 And ſaid, O Lord God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; who keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou who haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18---But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built!---

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head: and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them;

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 If there be dearth in the land, if there be peſtilence, if there be blaſting or mildew, locuſts or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own

own ſore, and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt: (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name;

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee, (for *there is* no man who ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn, and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O Lord God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O Lord God, be cloathed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy ſervant.

CHAP. VII.

Solomon offers ſacrifices; keeps the feaſt of dedication, and afterwards the feaſt of tabernacles. The Lord appears to Solomon, and promiſes proſperity to the people if they obey his commands.

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the Lord filled the houſe.

2 And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lord's houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the Lord, *ſaying*, For *he is* good; for his mercy *endureth* for ever.

4 Then the king and all the people offered ſacrifices before the Lord.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſt ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover Solomon hallowed the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering-in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the Lord had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus Solomon finiſhed the houſe of the Lord, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the Lord, and in his own houſe, he proſperouſly effected.

12 And

12 And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments;

18 Then will I eſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael.

19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb and a by-word among all nations.

21 And this houſe, which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the Lord done thus unto this land, and unto this houſe?

22 And it ſhall be anſwered, Becauſe they forſook the Lord God of their fathers, who brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's buildings: the people whom he made tributary. He ſends ſhips to Ophir.

AND it came to paſs at the end of twenty years, wherein Solomon had built the houſe of the Lord, and his own houſe;

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, and all the ſtore-cities, which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy whereunto the ark of the Lord hath come.

12 Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the porters alſo by their courſes, at every gate: for ſo had David, the man of God, commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed: *ſo* the houſe of the Lord was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the ſea ſide in the land of Edom.

18 And

18 And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

The queen of Sheba admires the wisdom of Solomon. His great glory. He reigns forty years, and is succeeded by his son Rehoboam.

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers also, and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land, of thine acts, and of thy wisdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, who delighted in thee to set thee on his throne, *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones; neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum-trees, and precious stones.

11 And the king made *of* the algum-trees, terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king: so she turned, and went away to her own land, she and her servants.

13 Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and silver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays.

19 And twelve lions stood there on the one side and on the other, upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees, that *are* in the low plains, in abundance.

28 And

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer (*n*), againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

All Iſrael intreat Rehoboam to lighten the yoke laid upon them by Solomon. Rehoboam, deſpiſing the counſel of the old men, follows that of the young ones. Ten tribes ſeparate themſelves from him.

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who *was* in Egypt, whither he had fled from the preſence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous; now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people: for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute; and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam made ſpeed to get up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

Rehoboam raiſes an army to fight againſt the ten tribes. God interpoſes, and ſends the prophet Shemaiah, at whoſe command the army is diſperſed. Rehoboam builds cities, and deſtines his ſon Abijah to the throne.

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriors, to fight

(*n*) According to Abarbinel there were two books of the *acts of Solomon*: one containing an account of the beginning of his reign, written by Nathan the prophet; and the other an account of what paſſed in the latter part of his life, written by Ahijah the Shilonite, and Iddo the Seer. Antiquity ſcarce produces a more illuſtrious perſonage than Solomon: wiſe, wealthy, magnificent, peaceful; honoured like his father to be the penman of a conſiderable and uſeful part of the inſpired writings; by which he has made great compenſation to the church of God, for the offence he has given to all good men by the ſad apoſtacy of his advanced years.

againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah, the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon, king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe: for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all their coaſts.

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the Lord:

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.)

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice unto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 And Rehoboam took him Mahalath, the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:

19 Who bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her he took Maachah, the daughter of Abſalom; who bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah, the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines; and begat twenty and eight ſons, and threeſcore daughters.)

22 And Rehoboam made Abijah the ſon of Maachah, the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he deſired many wives.

CHAP. XII.

Rehoboam forſaking God, is delivered into the hands of Shiſhak, king of Egypt. He dies, and is ſucceeded by his ſon Abijah.

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the Lord, and all Iſrael with him.

2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt, came up againſt Jeruſalem, (becauſe they had tranſgreſſed againſt the Lord;)

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians (*o*).

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael and the king humbled themſelves; and they ſaid, The Lord *is* righteous.

7 And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves; *therefore* I will not deſtroy them, but I will grant them ſome deliverance; and my wrath

(*o*) The *Lubims* were a people of *Lybia*, which adjoined to Egypt, and are ſometimes in Scripture called *Phut*, and ſometimes *Lubims*, from the Arabick word *lub*, which ſignifies *dry* or *thirſty*, as was the land which they inhabited. The *Sukkiims* were the people called *Troglodites*, becauſe they dwelt in *Troglais*, caves and dens in the earth, on the coaſt of the Red ſea. The people called *Cuſh*, which we tranſlate *Ethiopians*, were either inhabitants of a country on the ſouth of Egypt, or the *Scenitæ* of Arabia; for the name was common to both.

ſhall

ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe; he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which, king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

13 So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael, to put his name there: and his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the Lord.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David: and Abijah his ſon reigned in his ſtead.

CHAP. XIII.

Abijah ſucceeding, makes war with Jeroboam, and overcomes him. He dies, and is ſucceeded by his ſon Aſa.

NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem: his mother's name alſo *was* Michaiah, the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael;

5 Ought ye not to know, that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam, the ſon of Nebat, the ſervant of Solomon, the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men, the children of Belial, and have ſtrengthened themſelves againſt Rehoboam, the ſon of Solomon, when Rehoboam was young and tenderhearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the Lord, the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the Lord *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the Lord, *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the Lord every morning and every evening, burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets, to cry alarm againſt you. O children of Iſrael, fight ye not againſt the Lord God of your fathers; for ye ſhall not proſper.

13 But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under

under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshaanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

CHAP. XIV.

Asa reigns piously. He destroys idolatry. He overcomes Zerah, and smites the Ethiopians.

SO Abijah slept with his fathers, an. they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment.

5 Also he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet before us; because we have sought the Lord our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the Lord his God, and said, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou *art* our God: let not man prevail against thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

Azariah prophesies that Israel should be a long time without God, without priest, and without law; but that in their trouble they should return unto the Lord: Asa, encouraged by him, puts away the idols, and removes Maachah his mother from being queen.

AND the Spirit of God came upon Azariah, the son of Oded.

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh,

Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him.)

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul;

13 That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire; and he was found of them: and the Lord gave them reſt round about.

16 And alſo *concerning* Maachah, the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa cut down her idol, and ſtamped *it*, and burned *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated; ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

Ben-hadad, king of Syria, at the inſtigation of Aſa, brings war upon Baaſha. Hanani is put into priſon. Aſa dies in the forty-firſt year of his reign, having confided in the phyſicians, not in God.

IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Ben-hadad king of Syria, that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah; and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the ſeer came to Aſa, king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots, and horſemen; yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly: therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

12 And Aſa, in the thirty and ninth year of his reign was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.

13 And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own ſepulchre, which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

Jehoſhaphat reigns well and proſperouſly. He ſends prieſts and Levites to inſtruct the people in the law.

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 There-

5 Therefore the Lord ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 Alſo in the third year of his reign, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people (*p*).

10 And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them, according to the houſe of their fathers: Of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah, the ſon of Zichri, who willingly offered himſelf unto the Lord; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada, a mighty man of valour, and with him armed men with bow and ſhield, two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

Jehoſhaphat goes to war with Ahab againſt the Syrians. Ahab, ſeduced by falſe prophets, is ſlain.

NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab, king of Iſrael, ſaid unto Jehoſhaphat, king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the Lord to-day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the Lord: but I hate him; for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah, the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah, the ſon of Imla.

9 And the king of Iſrael, and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place at the entering-in of the gate of Samaria; and all the prophets propheſied before them.

10 And Zedekiah, the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the Lord, With theſe thou ſhalt puſh Syria, until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

(*p*) The proper buſineſs of theſe princes in their circuit round the kingdom, ſays Biſhop Patrick, was to admoniſh and require the people to obſerve the laws of God, and to leave the particular explication and enforcement of them to thoſe of the ſacred order, who went with them, ſupporting them in the execution of their office, and obliging the people to receive them with reſpect, to hear them with attention, and to practice what they taught.

13 And

13 And Micaiah ſaid, *As* the Lord liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the Lord?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the Lord ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?)

18 Again he ſaid, Therefore hear the word of the Lord; I ſaw the Lord ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the Lord ſaid, Who ſhall entice Ahab, king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying, after that manner.

20 Then there came out a ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And the Lord ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the* LORD ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of theſe thy prophets, and the Lord hath ſpoken evil againſt thee.

23 Then Zedekiah, the ſon of Chenaanah, came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the Spirit of the Lord from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joaſh the king's ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the Lord ſpoken by me. And he ſaid, Hearken, all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battle; but put thou on thy robes. So the king of Iſrael diſguiſed himſelf; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael; therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the Lord helped him; and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt; for I am wounded.

34 And the battle increaſed that day: howbeit, the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

CHAP. XIX.

Jehoſhaphat is reproved by the prophet Jehu: he viſits his kingdom, and eſtabliſhes judges in the land.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 And he ſet judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgment.

7 Wherefore now, let the fear of the Lord be upon you; take heed, and do *it:* for *there is* no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye

ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the Lord; and Zebadiah, the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the Lord ſhall be with the good.

CHAP. XX.

The children of Moab and Ammon come againſt Jehoſhaphat, who proclaims a faſt through the land. His prayer. Jahaziel the prophet promiſes the king victory without fighting. The armies of the enemy fall upon, and deſtroy each other. Jehoſhaphat joins himſelf with Ahaziah, and builds a fleet.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites, came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria; and behold, they *be* in Hazazontamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the Lord: even out of all the cities of Judah they came to ſeek the Lord.

5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord, before the new court,

6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them, and deſtroyed them not;

11 Behold, *I ſay*, *how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us; neither know we what to do: but our eyes *are* upon thee (*q*).

13 And all Judah ſtood before the Lord, with their little ones, their wives, and their children.

14 Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the Spirit of the Lord, in the midſt of the congregation;

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat; Thus ſaith the Lord unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battle *is* not your's, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz; and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle*: ſet yourſelves, ſtand ye *ſtill*, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to-morrow go out againſt them: for the Lord *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground; and all Judah and the inhabitants of Jeruſalem, fell before the Lord, worſhipping the Lord.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

20 And they aroſe early in the morning, and

(*q*) This prayer of Jehoſhaphat is deſervedly accounted one of the moſt excellent that we meet with in Sacred hiſtory. He begins with an acknowledgment of God's ſupreme and irreſiſtable power, which extends itſelf every where, over all creatures in heaven and earth, which are every one ſubject to his authority. Then he remembers the peculiar relation which the people of Iſrael have to him; the promiſe he made to Abraham, as a reward of his fidelity; and *the deed of gift* which he made to him, and his poſterity, of this country for ever, ver. 7. Then he reminds him of the long poſſeſſion they had had of the country, and of the temple which Solomon built for his worſhip; to whom, at the conſecration, (and therefore he refers to Solomon's words at the conſecration, 1 Kings viii) he promiſed a gracious regard to all the prayers that ſhould be offered there, ver. 8, 9. In the next place he repreſents the

went forth into the wilderneſs of Tekoah: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem; Believe in the Lord your God, ſo ſhall ye be eſtabliſhed: believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the Lord; for his mercy *endureth* for ever.

22 And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtripped off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil; it was ſo much.

26 And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to Jeruſalem with joy; for the Lord had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the Lord.

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the Lord fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet: for his God gave him reſt round about.

31 And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the Lord.

33 Howbeit, the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu, the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 And after this did Jehoſhaphat, king of Judah, join himſelf with Ahaziah, king of Iſrael, who did very wickedly:

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer, the ſon of Dodavah, of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the Lord hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

Jehoram ſucceeds Jehoſhaphat, and reigns eight years. His incurable diſeaſe, infamous death, and burial.

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren, the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; becauſe he *was* the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of

the foul ingratitude of their enemies in invading a country, to which they had no manner of title, even though the Iſraelites did them not the leaſt harm when they came to take poſſeſſion of it, but took the pains to march a long way about to get to it, rather than give them any moleſtation; and in aggravation of their wickedneſs in this regard, he ſuggeſts, that, by this invaſion, they made an attempt, not only upon the rights of the Iſraelites, but of God himſelf, who was the great Lord and Proprietor, from whom they held the land: ver. 10, 11. Then he appeals to the juſtice of God, the righteous judge, who helps thoſe who ſuffer wrong, eſpecially when they have no other helper; for this is the laſt argument he makes uſe of, to conciliate the divine aſſiſtance; even the weak condition wherein he and his people were, which made them the objects of the divine pity, eſpecially ſince they placed their hope and confidence in him alone, ver. 12.

Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the Lord.

7 Howbeit, the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day.

16 Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance *that was* found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz the youngest of his sons.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness (*r*): so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired: howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

CHAP. XXII.

Ahaziah's wicked reign. He is slain by Jehu. Athaliah, destroying the seed royal, usurps the kingdom.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah, the son of Jehoram, king of Judah, reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem: his mother's name also *was* Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 He walked also after their counsel, and went with Jehoram, the son of Ahab, king of Israel, to war against Hazael, king of Syria, at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael, king of Syria. And Azariah, the son of Jehoram, king of Judah, went down to see Jehoram, the son of Ahab, at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu, the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab.

(*r*) Dr. Mede observes, that "two impious kings are recorded to have had the same end; Antiochus Epiphanes, and Agrippa, of whom it was said, τις τι τα σπλαγχνα τοις ου σπλαγχνιωμενοις. *Of what avail are bowels to those who have no bowels?* Now this distemper seems to me to be no other than a dysentery, for in this the intestines are ulcerated, and blood flows from the eroded vessels, together with some excrement, which is always liquid and slimy matter; and sometimes also some fleshy strings come away, so that the very intestines may seem to be ejected." See Mede's *Med. Sacr.* ch. iv. It is remarkable, that there was no calamity that could be thought of, which did not befal this wicked prince. His kingdom was destroyed and depopulated by the fiercest nations; his treasures ransacked; his wives carried into captivity; his children slain; himself afflicted with a sore disease for two years; and when he was dead, denied the honour of a royal sepulture, such as his father had. All which calamities were threatened in the writing sent him in the name of Elijah, that he might not think that they came by chance, but by the special direction of Almighty God, as a punishment for his iniquity.

8 And

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him, (for he was hid in Samaria;) and brought him to Jehu: and when they had ſlain him, they buried him, Becauſe (ſaid they) he *is* the ſon of Jehoſhaphat, who ſought the Lord with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 But when Athaliah, the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath, the daughter of the king, took Joaſh, the ſon of Ahaziah, and ſtole him from among the king's ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath, the daughter of king Jehoram, the wife of Jehoiada the prieſt, (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years: and Athaliah reigned over the land.

CHAP. XXIII.

Jehoiada proclaims Joaſh king. Athaliah is ſlain. The altars of Baal are deſtroyed.

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah, the ſon of Jehoram, and Iſhmael, the ſon of Jehohanan, and Azariah, the ſon of Obed, and Maaſeiah, the ſon of Adaiah, and Eliſhaphat, the ſon of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the king's ſon ſhall reign, as the Lord hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; A third part of you, entering on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſave the prieſts, and they that miniſter of the Levites; they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the Lord.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand; and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds, ſpears, and bucklers, and ſhields, that *had been* king David's, which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king: and Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people, into the houſe of the Lord:

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entering-in, and the princes, and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets; alſo the ſingers with inſtruments of muſick, and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, Treaſon! treaſon!

14 Then Jehoiada the prieſt brought out the captains of hundreds, that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the Lord.

15 So they laid hands on her; and when ſhe was come to the entering of the horſe-gate, by the king's houſe, they ſlew her there.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the Lord's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the Lord by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moſes, with

with rejoicing and with ſinging, *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the Lord, that none *who was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the houſe of the Lord: and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

Joaſh reigns well all the days of Jehoiada; who being dead, he falls into idolatry, and is ſlain by his ſervants.

JOASH *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: his mother's name alſo *was* Zebeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the Lord, all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives; and he begat ſons and daughters.

4 And it came to paſs after this, *that* Joaſh was minded to repair the houſe of the Lord.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſten the matter: howbeit, the Levites haſtened *it* not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and out of Jeruſalem, the collection, *according to the commandment* of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah, that wicked woman, had broken up the houſe of God; and alſo all the dedicated things of the houſe of the Lord did they beſtow upon Baalim.

8 And at the king's commandment they made a cheſt, and ſet it without at the gate of the houſe of the Lord.

9 And they made a proclamation through Judah and Jeruſalem, to bring in to the Lord the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs.

10 And all the princes and all the people rejoiced, and brought in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought into the king's office, by the hand of the Levites, and when they ſaw that *there was* much money; the king's ſcribe and the high-prieſt's officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the Lord, and hired maſons and carpenters to repair the houſe of the Lord, and alſo ſuch as wrought iron and braſs, to mend the houſe of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the Lord, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver; and they offered burnt-offerings in the houſe of the Lord continually, all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the king: then the king hearkened unto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the Lord, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God came upon Zechariah, the ſon of Jehoiada the prieſt, who ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord, that ye cannot proſper? becauſe ye have forſaken the Lord, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the Lord.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The Lord look upon *it*, and require *it*.

23 And

23 And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases:) his own servants conspired against him, for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; Zabad, the son of Shimeath an Ammonitess, and Jehozabad, the son of Shimrith a Moabitess.

27 Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

CHAP. XXV.

Amaziah reigns twenty-nine years: he hires Israelitish soldiers, whom he dismisses at the command of a prophet: he conquers the Edomites, and worships their gods. He is conquered by Joash, king of Israel, who spoils the temple. Amaziah is slain in a conspiracy.

AMaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the Lord, but not with a perfect heart.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again; wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand.

12 And *other* ten thousand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were broken all in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear: why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 Then Amaziah, king of Judah, took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash, king of Israel, sent to Amaziah,

ziah, king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home; why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh, the king of Iſrael, went up; and they ſaw one another in the face, *both* he and Amaziah, king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh, the king of Iſrael, took Amaziah, king of Judah, the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 And Amaziah, the ſon of Joaſh, king of Judah, lived after the death of Joaſh, ſon of Jehoahaz, king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away from following the Lord, they made a conſpiracy againſt him in Jeruſalem; and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

Uzziah reigns fifty-two years. He fights ſucceſfully with his enemies; but being inflated with proſperity, he invades the prieſt's office, and is ſmitten with leproſy.

THEN all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, and after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem: his mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the Lord, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name ſpread abroad *even* to the entering-in of Egypt; for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem, at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Alſo he built towers in the deſart, and digged many wells: for he had much cattle, both in the low country, and in the plains: huſbandmen *alſo*, and vine-dreſſers in the mountains, and in Carmel: for he loved huſbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jehiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings *to caſt* ſtones.

15 And he made in Jeruſalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones withal (*s*). And his name ſpread far abroad; for he was marvellouſly helped till he was ſtrong.

(*s*) This is the firſt time we read of any machine either for beſieging or defending towns; which is plainly the reaſon why ſieges were of ſo long a continuance before the invention of theſe. Homer, who is the moſt ancient Greek writer we know of, that treats of ſieges, deſcribes a kind of *entrenchment*, (though a poor one) ſome lines of *circumvallation*, and a ditch with *paliſades*; but we hear not a word of any machines, ſuch as the *balliſtæ*, and *catapultæ*, which were uſed for the hurling of ſtones, and throwing darts; and therefore we need leſs wonder that the famous

16 But when he was ſtrong, his heart was liſted up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord, to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary; for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead, before the prieſts in the houſe of the Lord, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſted alſo to go out, becauſe the Lord had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper; for he was cut off from the houſe of the Lord: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet, the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

Jotham reigns well and proſperouſly for ſixteen years: he is ſucceeded by his ſon Ahaz.

JOTHAM *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mother's name alſo *was* Jeruſhah, the daughter of Zadok.

2 And he did *that which was* right in the ſight of the Lord, according to all that his father Uzziah did: howbeit, he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the Lord his God.

7 Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

Ahaz reigns ſixteen years. He worſhips idols. He is delivered into the hands of the kings of Syria and Iſrael. Tilgath-pilneſer being called in by him againſt the Syrians, becomes a burthen to him. He worſhips the gods of Damaſcus. He dies, and is ſucceeded by his ſon Hezekiah.

AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the Lord, like David his father;

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover he burned incenſe in the valley of the ſon of Hinnom, and burned his children in the fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

famous ſiege of Troy continued ſo long. Sardanapalus, king of Aſſyria, maintained himſelf in Nineveh for ſeven years, becauſe the beſiegers, (as Diodorus obſerves, lib. ii.) wanted ſuch engines as were fit for demoliſhing and taking of cities, they being not then invented. Salmanezer lay *three* years before Samaria, 2 Kings xvii. 5, 6. and as ſome ſay, Pſammiticus *twenty* before *Azoth*. See Ariſteas de LXX Interp. Now of Uzziah it is ſaid, *that he made in Jeruſalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones*; ſo that it muſt needs be a miſtake to attribute the invention of the *balliſta*, the *ſcorpio*, or the *onager*, (whereof Ammianus Marcellinus, lib. xxiii. cap. 2. has given us the deſcriptions) to the Greeks or Romans, becauſe we find them made uſe of in the eaſt before ever the Greeks or Romans had brought the military art to any great perfection. Uzziah was certainly the firſt inventor of them; and therefore it is ſaid, that for theſe and other warlike preparations, *his name was ſpread abroad*. From this time they began to be employed both in attacking and defending towns; and therefore we find the prophet Ezekiel deſcribing the future ſieges of Jeruſalem and Tyre, where he makes mention of battering rams and engines of war, or, as it ſhould be rendered *Machines of cords*, which, in all probability were what later ages called their *balliſtæ* and *catapultæ*.

4 He ſacrificed alſo and burned incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valiant men; becauſe they had forſaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the Lord was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye propoſe to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Jehonan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo, and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the Lord.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the Lord, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 And in the time of his diſtreſs did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

Hezekiah reigns twenty-nine years. He opens the doors of the temple, which he cleanſes, and offers expiatory ſacrifices; himſelf rejoicing greatly, and all the people.

HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mother's

ther's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the Lord, according to all that David his father had done.

3 He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the Lord, and repaired them.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe of the Lord God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burned incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the Lord hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.

12 Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden, the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, by the words of the Lord, to cleanſe the houſe of the Lord.

16 And the prieſts went into the inner part of the houſe of the Lord, to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the Lord, into the court of the houſe of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight days; and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified; and behold, they *are* before the altar of the Lord.

20 Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the Lord.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah (*t*). And he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the ſin-offering, before the king, and the congregation; and they laid their hands upon them:

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael: for the

(*t*) The Hebrew word *zeper*, which here ſignifies *a he-goat*, Bp. Patrick obſerves was never uſed by the Hebrews till after the Babyloniſh captivity; and it is therefore an argument that this book was written by Ezra, after the return of the Jews from that captivity, during which he had learned the Chaldee language. The offering which the law preſcribed for the tranſgreſſions of the people, was a *young bullock*, and for the offences of the prince, was a *goat*. Lev. iv. 23, &c. But Hezekiah, we find was willing to do more than the law commanded. He was ſenſible that both prince and people had been guilty, not only of ſins of ignorance, for which theſe ſacrifices were inſtituted, but of wilful and preſumptuous crimes, of groſs idolatry, a profanation of the temple, and an utter extinction of the worſhip of God; and therefore he appointed *ſeven bullocks* for a burnt-offering, and as many *goats* for a ſin-offering; upon the preſumption that theſe numerous ſacrifices, were, if not neceſſary, at leaſt highly fit and becoming, on account of the great and long neglect of divine ſervice, and the multitude and long continuance of their other offences againſt God.

king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the Lord with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the king's ſeer, and Nathan the prophet: for *ſo was* the commandment of the Lord by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the Lord began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king, and all *that were* preſent with him bowed themſelves, and worſhipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated yourſelves unto the Lord, come near and bring ſacrifices and thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices, and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the Lord.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart to ſanctify themſelves, than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the Lord was ſet in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

Hezekiah invites all Iſrael to celebrate the paſſover. They come from the tribes of Aſher, Manaſſeh, and Zebulun to Jeruſalem, and, with Judah, celebrate the paſſover on the fourteenth day of the ſecond month.

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together at Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the Lord God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written.

6 So the poſts went with the letters from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, who treſpaſſed againſt the Lord God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be not ye ſtiff-necked, as your fathers *were*, *but* yield yourſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the Lord your God *is* gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them.

11 Nevertheleſs, divers of Aſher and Manaſſeh, and of Zebulun, humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of

of the king and of the princes, by the word of the Lord.

13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month; a very great congregation.

14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes, the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written. But Hezekiah prayed for them, ſaying, The good Lord pardon every one

19 *That* prepareth his heart to ſeek God, the Lord God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord.

22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah, king of Judah, did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon, the ſon of David, king of Iſrael, *there was* not the like in Jeruſalem.

27 Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

The Iſraelites deſtroy idolatry. Hezekiah reſtores the courſes of the prieſts and Levites, and enjoins a reformation.

NOW when all this was finiſhed, all Iſrael *that were* preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo, and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion, into their own cities.

2 And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts, and Levites, for burnt-offerings, and for peace-offerings, to miniſter, and to give thanks, and to praiſe in the gates of the tents of the Lord.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet feaſts, as *it is* written in the law of the Lord.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the Lord.

5 And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt fruits of corn, wine, and oil, and honey, and of all the increaſe of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things, *which were* conſecrated unto the Lord their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts, and the Levites, concerning the heaps.

10 And

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left, *is* this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges, according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness.

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth, before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

Sennacherib invades Judah. An angel destroys the army of the Assyrians. Hezekiah's sickness and recovery. He dies, and is succeeded by his son Manasseh.

AFTER *these* things, and the establishment *thereof*, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem;

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall *that was* broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib, king of Assyria, send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him) unto Hezekiah, king of Judah, and unto all Judah, that *were* at Jerusalem, saying,

10 Thus saith Sennacherib, king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand.

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jew's speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 And the Lord sent an angel who cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

22 Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations, from thenceforth.

24 In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself for the pride of his heart (*both* he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour, and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

CHAP. XXXIII.

Manasseh reigns fifty-five years, and is guilty of gross idolatry. He is carried captive to Babylon; but upon true repentance is restored to his kingdom. He is succeeded by his son Amon, who after reigning two years, is slain, and succeeded by his son Josiah.

MAnasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel:

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem, shall my name be for ever.

5 And he built altars for all the host of heaven, in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used inchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 And the Lord ſpake to Manaſſeh, and to his people: but they would not hearken.

11 Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, who took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the Lord he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt ſide of Gihon, in the valley, even to the entering-in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the Lord, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the Lord God of Iſrael.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the Lord their God only.

18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the Name of the Lord God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was intreated of him, and all his ſins, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of the ſeers.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the Lord, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

Joſiah reigns thirty-one years. He deſtroys the idols, and purifies the temple. Hilkiah the prieſt finds the book of the law in the temple, concerning which Joſiah conſults Huldah the propheteſs.

JOSIAH was eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his preſence: and the images that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrewed *it* upon the graves of them that had ſacrificed unto them.

5 And he burned the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he

ſent

ſent Shaphan, the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah, the ſon of Joahaz the recorder, to repair the houſe of the Lord his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen that had the overſight of the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord, to repair and amend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewn ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed.

12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward: and *other of* the Levites, all that could ſkill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 And when they brought out the money *that was* brought into the houſe of the Lord, Hilkiah the prieſt found a book of the law of the Lord, *given* by Moſes (*u*).

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*.

17 And they have gathered together the money *that was* found in the houſe of the Lord, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

21 Go, enquire of the Lord for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, becauſe our fathers have not kept the word of the Lord, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath, the ſon of Haſrah, keeper of the wardrobe; (now ſhe dwelt in Jeruſalem in the college:) and they ſpake to her to that *effect*.

23 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael, *concerning* the words which thou haſt heard;

27 Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbleſt thyſelf before me, and didſt rend thy clothes, and weep before me: I have even heard *thee* alſo, ſaith the Lord.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants

(*u*) *A book of the law given by Moſes*) See note on 2 Kings xxii. 8. The word *given*, is not in the Hebrew. It is literally, *A book of the law of Jehovah, by the hand of Moſes.* It is ſcarce poſſible for words more naturally to deſcribe *a book written by Moſes himſelf*, or to vouch more fully, that the manuſcript of the law at this time found was *in the hand writing of Moſes*: and though there are fifteen places in the Old Teſtament---Joſh. viii. 31. 1 Kings ii. 3. 2 Kings xiv. 6. xxxiii. 25. 2 Chron. xxiii. 18. xxx. 16. xxv. 4. xxxv. 12. Ezra iii. 2. vi. 18. Neh. xiii. 1. Dan. xi. 11, 13. and Mal. iv. 4.---which contain the words, *law of Moſes*, and *book of Moſes*; yet this one place only mentions, *the book of the law in the hand*, or *by the hand* of Moſes: the reaſon of which ſeems to be, that the other places ſpeak of that law *in general*, but this place ſpeaks of one *particular manuſcript*, namely, the *original*. As to the point of age, this manuſcript certainly might be the *original*, diſtance of time leaving it very poſſible; for the moſt extended chronology does not make the interval from the death of Moſes to the death of Joſiah, 950 years; an age exceeded by that of ſeveral manuſcripts preſerved at this day. Kennicott's Diſſ. vol. ii. p. 299.

of the ſame. So they brought the king word again.

29 Then the king ſent, and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts and the Levites, and all the people great and ſmall: and he read in their ears all the words of the book of the covenant *that was* found in the houſe of the Lord.

31 And the king ſtood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it*. And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers.

CHAP. XXXV.

Joſiah celebrates the paſſover. Pharaoh-necho, king of Egypt, paſſes with his army through Judah: Joſiah fights with him at Megiddo, and is ſlain. Great lamentations are made for him.

MOreover, Joſiah kept a paſſover unto the Lord in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the Lord,

3 And ſaid unto the Levites that taught all Iſrael, which were holy unto the Lord, Put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the Lord your God, and his people Iſrael,

4 And prepare *yourſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify yourſelves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moſes.

7 And Joſiah gave to the people of the flock, lambs and kids, all for the paſſover-offerings, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the king's ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſover-offerings two thouſand and ſix hundred *ſmall cattle*, and five hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel his brethren, and Haſhabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for paſſover-offering, five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hands, and the Levites ſlayed *them*.

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the Lord, as *it is* written in the book of Moſes: and ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph were in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the Lord was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* preſent, kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet; neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In

19 In the eighteenth year in the reign of Joſiah, was this paſſover kept.

20 After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Charchemiſh by Euphrates: and Joſiah went out againſt him.

21 But he ſent ambaſſadors to him, ſaying, what have I to do with thee, thou king of Judah? *I* come not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſs, Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away; for I am ſore wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried in *one of* the ſepulchres of his fathers: and all Judah and Jeruſalem mourned for Joſiah.

25 And Jeremiah lamented for Joſiah: and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they *are* written in the lamentations.

26 Now the reſt of the acts of Joſiah and his goodneſs, according to *that which was* written in the law of the Lord,

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

Jehoahaz reigns three months, and after him Jehoiakim eleven years; who is carried captive to Babylon. He is ſucceeded by Jehoiachin, who reigns three months and ten days, and is ſucceeded by Zedekiah, who rebels againſt Nebuchadnezzar. Jeruſalem is taken; the temple plundered and burnt, and many captives carried to Babylon. The proclamation of Cyrus.

THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem: and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the Lord his God.

6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead.

9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem: and he did *that which was* evil in the ſight of the Lord.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother king over Judah and Jeruſalem.

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the Lord his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the Lord.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart, from turning unto the Lord God of Iſrael.

14 Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen; and polluted the houſe of the Lord which he had hallowed in Jeruſalem.

15 And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling-place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe

of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

22 Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The Lord his God *be* with him, and let him go up.

E Z R A.

CHAP. I.

Cyrus, king of Persia, makes a proclamation, permitting the Jews to return into their country, and to build their temple; and restores the sacred vessels to them.

NOW in the first year of Cyrus king of Persia, that the word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you all of his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel (he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that *is* in Jerusalem.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the Lord which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity, that were brought up from Babylon unto Jerusalem.

EZRA.] *Ezra* or *Esdras*, was a person of high esteem amongst the Jews; He was of a sacerdotal family, and bore a principal part in the restoration from Babylon. Some have asserted that he was chiefly concerned in reviving and compiling most of the books of Scripture. Four, however, of those books go under his name; for amongst the Hebrews, this and the book of Nehemiah being formerly reckoned but one, they are both inscribed in the Latin and Greek bibles by the name of Ezra. These two only are acknowledged by our church to be canonical; the two others are apocryphal. The first of these books is certainly the work of Esdras, the second is commonly attributed to Nehemiah. It must, however, be confessed, that some small matters have been added to it, which cannot belong to Nehemiah. This book is a continuation of the history of the Jews, from the time wherein that of the Chronicles ends, to near the twentieth year of Artaxerxes Logimanus. It contains an history of eighty-two years, from the first year

CHAP. II.

An account of thoſe who returned from Babylon: their number, ſubſtance, and oblations.

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city:

2 Who came with Zerubbabel: Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael:

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 The Levites: the children of Jeſhua, and Kadmiel, of the children of Hodaviah, ſeventy and four.

41 The ſingers: the children of Aſaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

year of the reign of Cyrus in Babylon, A. M. 3468, to the nineteenth year of Artaxerxes Logimanus, who ſent Nehemiah to Jeruſalem, A. M. 3550. The letter of *Rehum* and *Shimſhai*, ch. iv. 8. to the king, and the king's anſwer, were written in the Chaldee language, as were the fifth and ſixth chapters, and as far as the twenty-ſeventh verſe of the ſeventh, and all the reſt in Hebrew. See Calmet's dictionary on the word *Eſdras*, Prideaux's Connect. and Le Clerc's Sentimens de quelques theologiens. We would by all means recommend it to the readers of this, and the two following books, if they deſire thoroughly to underſtand them, that they would conſult the profane writers of this period, or at leaſt ſuch as have given an hiſtory of it; particularly Joſephus, Prideaux's connection, Univerſal hiſtory, &c.

46 The children of Hagab, the children of Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha,
55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (who took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.
64 The whole congregation together *was* forty and two thousand three hundred *and* threescore,
65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.
66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;
67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.
68 And *some* of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place.
69 They gave after their ability, unto the treasure of the work, threescore and one thousand drachms of gold, and five thousand pounds of silver (*w*), and one hundred priests garments.
70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

The altar of burnt-offerings is set up: the feast of tabernacles is celebrated: in the second year the foundations of the temple are laid, amidst the shouts of the people.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man, to Jerusalem.
2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses, the man of God.
3 And they set the altar upon his bases; for fear *was* upon them, because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings morning and evening:
4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day required;
5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the

(*w*) *Threescore and one thousand drachms of gold, and five thousand pounds of silver*, i. e. about seventy-five thousand five hundred pounds of our money; for every drachm of gold is worth ten shillings of our money, and every mina or pound of silver, nine pounds; for it contains sixty shekels, and every shekel of silver is worth three shillings of our money: from whence it appears, that the Jews were not made such poor slaves in Babylon as wrought for their lords and masters; but had some of them very considerable offices at court, and all liberty to trade and get riches for themselves; and consequently that there may not be all the truth imaginable in that common saying among them, that they were only the *bran*, i. e. the dregs of the people, who returned to Jerusalem at the end of the captivity, and that all the *fine flour* stayed behind at Babylon. Prideaux's Connect. An. 536.

set

set feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple was not *yet* laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa; according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

9 Then stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off (*x*).

CHAP. IV.

The enemies of the Jews send letters to king Artaxerxes. He commands the Jews to desist from building the temple: the work ceases, till the second year of Darius.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us, to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam, Mithridath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the

(*x*) Both the temples without all doubt, were of the same dimensions; but here was the sad difference, which drew tears from the eyes of the *elders*, while the populous rejoiced, that in all appearance there were no hopes that the poor beginnings of the *latter* temple would ever be raised to the grandeur and magnificence of the former, since the *one* had been built by the wisest and richest king, and constantly adorned by some one or other of his posterity; the *other* now begun by a small company of exiles, just returned from their captivity: the *one* in a time of profound peace, and the greatest opulence; the *other* in a time of common calamity and distress: the *one* finished with the most costly stones and timber, wrought with exquisite art, and overlaid with vast quantities of gold; the *other* to be raised out of no better materials than what could be dug from the ruinous foundation of the old one. But the occasion of their grief was not only this, that the materials and ornament of the second temple were even as nothing *in comparison with the first*, (Haggai ii. 3.) but that the ark of the covenant, and the mercy-seat, which was upon it, the holy fire upon the

Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

11 This *is* the copy of the letter which they sent unto him, *even* unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time;

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour; therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river: Peace, and at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God, which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple. The letter sent to Darius upon this occasion.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 The copy of the letter that Tatnai, governor on this side of the river, and Shetharboznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.

the altar, the Urim and Thummim, the spirit of prophecy, the Shechinah, or Divine Presence, the five great things for which the former temple was so renowned, were lost and gone, and never to be recovered to this other. This was a just matter of lamentation to those who had seen these singular tokens of the divine favour in the former temple, and a discouragement of their proceeding with the building of the present; and therefore the prophet Haggai was sent to inform them, that all these wants and defects should be abundantly repaired by the coming of the *Messiah*; the true *Shechinah* of the Divine Majesty, in the time of the second temple: (ch. ii. 7, 9.) *I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory; the glory of this latter house shall be greater than of the former, saith the Lord of hosts.*

8 Be

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded, and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the tempie that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

At the command of Darius search is made after the edict of Cyrus; which edict Darius confirms. The temple is finished in the sixth year of Darius; the dedication of which is celebrated by the Jews.

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem; Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again into the temple which is at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, I make a decree, what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall altar this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree, let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo: and they builded, and finished *it*, according to

the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

In the seventh year of Artaxerxes, Ezra goes to Jerusalem: the king's edict, permitting Ezra to teach the law of God, and to appoint Judges.

NOW after these things, in the reign of Artaxerxes, king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do *it*, and to teach in Israel statutes and judgments.

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests, and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and the gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem.

16 And all the silver and the gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which *is* in Jerusalem.

17 That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do, after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occa-

occaſion to beſtow, beſtow *it* out of the king's treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 Bleſſed *be* the Lord God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the Lord which *is* in Jeruſalem:

28 And hath extended mercy unto me before the king, and his counſellors, and before all the king's mighty princes. And I was ſtrengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me.

CHAP. VIII.

The families are enumerated which went with Eſdras. He ſends for Levites from Caſiphia, to whom he intruſts the gold and ſilver which was to be brought to Jeruſalem; and arriving there, he offers ſolemn ſacrifices.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief, at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren, and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the

Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 Then I proclaimed a faſt there, at the river Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen, to help us againſt the enemy in the way; becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this: and he was intreated of us.

24 Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them,

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents;

27 Alſo twenty baſons of gold, of a thouſand drachms; and two veſſels of fine copper, precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the Lord; the veſſels *are* holy alſo; and the ſilver and the gold *are* a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and the chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord.

30 So took the prieſts and the Levites the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 Now on the fourth day was the ſilver and the gold and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt; and with him *was* Eleazar the ſon of Phinehas; and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin offering: all *this was* a burnt-offering unto the Lord.

36 And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river: and they furthered the people, and the houſe of God.

CHAP. IX.

The princes relate to Ezra that many of the people, and of the prieſts, had intermarried with the idolatrous nations. Ezra rending his garment, prays earneſtly to God.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites, have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head, and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled to me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away; and I ſat aſtoniſhed until the evening ſacrifice.

5 And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God.

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great treſpaſs unto this day; and for our iniquities have we, our kings, *and* our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now, for a little ſpace, grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our

our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs.

12 Now therefore give not your daughters unto your ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O Lord God of Iſrael, thou *art* righteous: for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

CHAP. X.

Ezra having demanded and received an oath from the chief perſons, commands that thoſe who had married ſtrange wives ſhould put them away. Rulers are choſen, to inquire after thoſe who are guilty. The names of ſuch are enumerated.

NOW when Ezra had prayed, and when he had confeſſed, weeping, and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men, and women, and children: for the people wept very ſore.

2 And Shechaniah, the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore, let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God; and let it be done according to the law.

4 Ariſe; for *this* matter *belongeth* unto thee: we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

6 Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem, within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this

this *matter:* and Meshullam, and Shabbethai the Levite, helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated, and sat down in the first day of the tenth month, to examine the matter.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai, Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani, Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadua, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

The BOOK of NEHEMIAH.

CHAP. I.

Nehemiah, hearing that the walls of Jerusalem were broken down, and the gates burned, mourns with fasting and prayer.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

4 And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

NEHEMIAH] See the introductory note to the book of Ezra. Nehemiah, who it is plain from this book was a person of considerable eminence in the court of Persia, here takes up the history of the Jews, from the period wherein Ezra had discontinued it, and carries it down from the twentieth year of Artaxerxes, A. M. 3550 to the year 3580, which is supposed to be the year of his own death, and was in the reign of Darius Nothus.

5 And

5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAP. II.

Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commissions to Jerusalem.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire (*y*)?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said to the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may built it.

6 And the king said unto me, (the queen also sitting by him) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When Sanballat the Horonite, and Tobiah the servant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put into my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeru-

(*y*) *Why should not my countenance be sad*, &c.] There is a piety due to one's own country, which cannot be extinguished by the pleasure or plenty of any other. It is no weakness to be deeply affected with the misfortunes, or for the death of our nearest friends and relations, at what distance soever we are from them; nor can any prosperity in another country hinder or excuse a man for not being so much afflicted for any calamity that befals his own, as never to entertain mirth and jollity in his heart. Nehemiah was in no mean station, when he was cup-bearer to Artaxerxes; and, we may very reasonably believe, by the grace and bounty that he shewed towards him, that he might have had any honour or preferment he would have demanded in that great and flourishing empire; yet, when that great king discerned that there was sorrow of heart in his countenance, (which had somewhat of crime in it in that presence) and demanded the reason of it, he made no other excuse but, *The place of my father's sepulchres lieth waste:* and when the king so graciously invited him to ask some favour worthy of his royal bounty, he would require nothing else but, *Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.*" A generous spirit can think of nothing but relieving his country, whilst it is under a general misery and calamity. Lord Clarendon.

salem,

ſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burned with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but ye have no portion, nor right, nor memorial in Jeruſalem.

CHAP. III.

The names of thoſe who rebuilt the walls of Jeruſalem, and an account of the particular parts aſſigned to each perſon.

THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they builded the ſheep-gate; they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz. And next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel. And next unto them repaired Zadok, the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths. Next unto him alſo repaired Hananiah the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe. And next unto him repaired Hattuſh, the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum, the ſon of Halohеſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem; he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 And after him repaired the Levites, Rehum the ſon of Bani. Next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt

againſt the going-up to the armoury, at the turning *of the wall*.

20 After him Baruch the ſon of Zabbai earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe. After him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the king's high houſe, that *was* by the court of the priſon. After him, Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe. After him repaired alſo Shemaiah, the ſon of Shecaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece. After him repaired Meſhullam the ſon of Berechiah over againſt his chamber.

31 After him repaired Malchiah the goldſmith's ſon, unto the place of the Nethinims, and of the merchants over againſt the gate of Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP. IV.

Half of the walls of Jeruſalem are finiſhed: Sanballat and Tobiah conſpire together to hinder it: Nehemiah ſets a watch near the wall.

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren, and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burned?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

4 Hear, O our God; for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh; ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews which dwelt by them came, they ſaid unto us ten times, From all places whence ye ſhall return unto us, *they will be upon you*.

13 Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the Lord *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to paſs from that time forth,

that the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his ſword girded by his ſide, and *ſo* builded. And he that ſounded the trumpet *was* by me.

19 And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our cloaths, *ſaving that* every one put them off for waſhing.

CHAP. V.

Nehemiah having heard the complaints of the poor againſt the rich, calls an aſſembly, upbraids the rich, and perſuades them to aſſiſt their brethren, and releaſe them from their debts. An account of Nehemiah's generoſity and hoſpitality.

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters to be ſervants, and *ſome* of our daughters are brought into bondage *already:* neither *is it* in our power *to redeem them:* for other men have our lands and vineyards.

6 And I was very angry when I heard their cry, and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will ye even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money, and corn: I pray you, let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver; yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſide thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think

19 Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

Nehemiah rejects the congress offered by Sanballat, and despises his threatening letters. He regards not the false prophets. The wall is finished in fifty-two days.

NOW it came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein *was* written; It is reported among the heathen, and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Dalaiah, the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished, in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shecaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. *And* Tobiah sent letters to put me in fear.

CHAP. VII.

Nehemiah places guards at the gates of the city, and within the city. A register of those who came first out of Babylon.

NOW it came to pass when the wall was built, and I had set up the doors; and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he *was* a faithful man, and feared God above many:)

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

5 And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar

the king of Babylon had carried away, and came again to Jeruſalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah. The number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 The ſingers: the children of Aſaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers' houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 The whole congregation together *was* forty and two thouſand three hundred and threeſcore,

67 Beſide their men-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 And ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand drachms of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drachms of gold, and two thouſand and two hundred pounds of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drachms of gold, and two thouſand pounds of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and ſome of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

The religious manner of reading and hearing the law. The feaſt of tabernacles is celebrated.

AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate; and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month (z).

3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe; and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the Lord the great God: and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord, with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 And Nehemiah, who *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the Lord your God; mourn not, nor weep: for all the people wept, when they heard the words of the law.

(z) This Ezra, without all controverſy, was the ſame who came from Babylon in the ſeventh of Artaxerxes. After the death of Zerubbabel the whole adminiſtration devolved upon him; but as his commiſſion laſted but twelve years, upon its expiration, Nehemiah ſucceeded to the government, and we hear no more of Ezra, until he is here called upon to read and expound the law to the people; whether, as ſome think, he returned to Babylon, to give the people an account of the affairs of the province of Judea, or whether in this intermediate time he employed himſelf in ſome retirement upon the great work of preparing a new and correct edition of the Holy Scriptures, which we are gene-

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ſorry; for the joy of the Lord is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way, to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the Lord had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Joſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo. And there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God. And they kept the feaſt ſeven days; and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

A ſolemn faſt and repentance of the people. The Levites confeſs God's goodneſs and their iniquity.

NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the Lord their God, *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the Lord their God.

4 Then ſtood up upon the ſtairs of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the Lord your God for ever and ever: and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art Lord alone; thou haſt made heaven, the heaven of heavens with all their hoſt, the earth, and all *things* that *are* therein, the ſeas, and all that *is* therein, and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.

7 Thou *art* the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words; for thou art righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land; and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and

generally ſuppoſed to owe to his care. The pulpit upon which he was raiſed, ver. 4. muſt have been large, ſufficient to contain fourteen people at once, and from hence they read and explained the *law*, ver. 8. For the people, having for ſome time been accuſtomed to the Chaldee language, had partly loſt the knowledge of the Hebrew; ſo that there was a neceſſity of having the law explained to them in the Chaldee tongue. And this was the original of the inſtitution of the Targums or Chaldee paraphraſes, as it is alſo ſuppoſed to have been of the ſynagogue worſhip. See Univ. Hiſt. vol. x. b. 2. p. 220.

gaveſt

gaveſt them right judgments, and true laws, good ſtatutes, and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt (*a*).

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og, king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards, and fruit-trees in abundance: ſo they did eat and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets who teſtified againſt them to turn them to thee; and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned, and cried unto thee, thou heardeſt *them* from heaven; and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy, let not all the trouble ſeem little before thee, that hath come upon us, on

(*a*) This whole chapter, ſays Mr. Peters, contains a beautiful epitome of the hiſtory of the Jews, raiſed and animated by a ſpirit of devotion, which appears in all that moving eloquence ſo well ſuited to the great occaſion; and at the ſame time, with all that chaſteneſs and correctneſs of thought and expreſſion, which ſo eminently diſtinguiſhes the ſacred writings of this ſort, from the wild raptures of enthuſiaſm. In recapitulating the miracles of divine goodneſs, vouchſafed to their fathers in the wilderneſs, the ſacred writer adds this, as none of the leaſt memorable of God's mercies to them there: *Thou gaveſt alſo thy good ſpirit to inſtruct them.* Something, ſurely, muſt be meant by this; and of what can we more naturally underſtand it, than of the good ſpirit by the hand of Moſes (to uſe a Hebrew phraſe); of the ſpirit that inſpired him to compoſe the ninetieth and ninety-firſt pſalms for their inſtruction. One of them

our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this, we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests, seal *unto it*.

CHAP. X.

The names of those who sealed the covenant, in which they engaged not to marry strange wives, to observe the sabbath, to pay their annual tribute, their tythes, and first fruits.

NOW those that sealed *were* Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and to all the commandments of the Lord our Lord, and his judgments and his statutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware, or any victuals on the sabbath-day, to sell, *that* we would not buy it of them on the sabbath, or on the holy-day: and *that* we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God,

them carries the title of "a psalm or prayer of Moses." And these titles were not given at random, nor would any one in the ancient Jewish church dare to ascribe a psalm to Moses, that was not, by a long and uncontested tradition proved to belong to him. Probably this very passage, which I suppose to refer to it, may be much older than the time of Nehemiah: for as the confessions of this sort were an usual part of their divine worship, at least in times of solemn humiliation, it is probable the greatest part of this confession before us might have been delivered down to them from ancient times, and only enlarged, with proper additions, upon this occasion; and if so, the present clause, for any thing that we know, may be nearly as old as Moses himself, and can refer to nothing so likely as to these psalms. See Amos v. 25, &c. and Peters on Job, p. 312.

after

after the houſes of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, year by year, unto the houſe of the Lord:

36 Alſo the firſt-born of our ſons, and of our cattle, as *it is* written in the law, and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts, that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the prieſts, to the chambers of the houſe of our God; and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes, in all the cities of our tillage.

38 And the prieſt, the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

CHAP. XI.

Lots are caſt, that a tenth part of the people may dwell at Jeruſalem, and the other nine parts in the other cities and villages. The families are enumerated which dwelt in Judah and Benjamin.

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten, to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomon's ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him Gibbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe *were* eight hundred twenty and two: and Adaiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad, of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abdah the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren, that kept the gates, *were* an hundred ſeventy and two.

20 And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha. Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the king's commandment concerning

cerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah, the ſon of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and in the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba unto the valley of Hinnom.

31 The children alſo of Benjamin, from Geba, *dwelt* at Michmaſh, and Aijah, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

An account of the prieſts and Levites who came up with Zerubbabel. The chief prieſts from Jeſhua to Jedaiah. The Levites from Jeſhua to Ezra. The dedication of the walls.

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. Theſe *were* the chief of the prieſts, and of their brethren, in the days of Jeſhua.

8 Moreover, the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the watches.

10 And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim, were prieſts, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meſhullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joſeph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meſhullam;

17 Of Abijah, Zichri; of Miniamin, Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattanai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Haſhabiah; of Jedaiah, Nethaneel.

22 The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe, *and* to give thanks, according to the commandment of David the man of God, ward over againſt ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates.

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.

27 And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging, *with* cymbals, pſalteries, and with harps.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi;

29 Alſo from the houſe of Gilgal, and out of the fields of Gibeah, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went

went on the right hand upon the wall toward the dung-gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets; *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 At the fountain-gate, which was over againſt them, they went up by the ſtairs of the city of David, at the going-up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them; and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me;

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced: for God had made them rejoice with great joy: the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem as heard even afar off.

44 And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgivings unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion: and they ſanctified *holy things* unto the Levites; and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

Upon the reading of the law, ſeparation is made from the mixed multitude. Tobiah is caſt out of his chamber in the houſe of God. Strange wives are put away.

ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever (*b*);

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, that he ſhould curſe them: Howbeit, our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 And before this, Eliaſhib the prieſt, having the overſight of the chambers of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king:

(*b*) The phraſe of *not entering into the congregation of the Lord*, in this verſe, does not ſignify an ejection from the publick aſſemblies for divine worſhip, but muſt be underſtood to mean no more than a prohibition of marriage; for this, according to the Rabbis, was the caſe of ſuch prohibitions. None of the houſe of Iſrael of either ſex were to enter into marriage with any Gentile of what nation ſoever, unleſs they were firſt converted to their religion, and even in that caſe ſome were debarred from it for ever; others only in part; and others again only for a limited time. Of the firſt ſort were all of the ſeven nations of the Canaanites. Of the ſecond ſort were the Moabites and the Ammonites, whoſe males were now excluded for ever, but not their females; and of the third ſort were the Edomites and Egyptians, with whom the Jews might not marry till the third generation. But with all others who were not of theſe three excepted ſorts, they might freely make intermarriages, when ever they became thorough proſelytes to their religion. At preſent, however, becauſe, through the confuſions which have ſince happened in all nations, it is not to be known who is an Ammonite, an Edomite, a Moabite, or an Egyptian, they hold this prohibition to have been long out of date, and that now any Gentile, as ſoon as proſelyted to their religion, may immediately be admitted to make intermarriages with them. See Prid. Conn. An. 428.

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God (*c*).

8 And it grieved me ſore: therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers: and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 And I perceived that the portions of the Levites had not been given *them:* for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, who brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon-in-law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs;

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

(*c*) Tobiah had inſinuated himſelf into the good opinion of moſt of the people, and eſpecially thoſe of note, by his making two alliances with families of this ſort: for Johanan his ſon had married the daughter of Meſhullam, the ſon of Barachiah, (ch. vi. 18. iii. 4.) who was one of the chief managers of the building of the wall of Jeruſalem, under the direction of the governor, and he himſelf had married the daughter of Shecaniah, the ſon of Arah, another great man amongſt the Jews; by which means he had formed an intereſt, and was looked upon as a worthy man, though being an Ammonite, he could not but bear a national hatred to all that were of the race of Iſrael.

The

The BOOK of ESTHER.

CHAP. I.

Ahaſuerus makes a feaſt for all the principal perſons of his kingdom: he ſends for the queen to the banquet, who refuſes to come: the king being angry, puts her away, and makes a decree that all wives ſhall obey their huſbands.

NOW it came to paſs in the days of Ahaſuerus, (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces:)

2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him:

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and blue *hangings*, faſtened with cords of fine linen and purple, to ſilver rings, and pillars of marble: the beds *were of* gold, and ſilver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, (the veſſels being diverſe one from another) and royal wine in abundance, according to the ſtate of the king.

8 And the drinking *was* according to the law; none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royal houſe which *belonged* to king Ahaſuerus.

10 On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king with the crown royal, to ſhew the people and the princes her beauty: for ſhe *was* fair to look on.

12 But the queen Vaſhti refuſed to come at the king's commandment, by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king ſaid to the wiſe-men, who knew the times, (for ſo *was* the king's manner towards all that knew law and judgment:

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the king's face, *and* which ſat the firſt in the kingdom;)

15 What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the ladies of Perſia and Media ſay this day unto all the king's princes, which have heard the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath.

19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, that Vaſhti come no more before king Ahaſuerus; and let the king give her royal eſtate unto another that is better than ſhe.

20 And when the king's decree which he ſhall make, ſhall be publiſhed throughout all

ESTHER.] It is uncertain who was the author of this book. Some aſcribe it to Ezra, others to Mordecai, (See on chap. ix. 20, 23.) and others to the joint labours of the great ſynagogue; who, from the time of Ezra to Simon the Juſt, ſuperintended the edition and canon of Scripture. That the book is genuine, whoever was the author, appears from the inſtitution and continued obſervation of the annual feſtival of *Purim*; (See chap. ix.) ſince it is not to be conceived that a wiſe nation ſhould at firſt appoint and afterwards continue the celebration of this ſolemn time of feaſting and rejoicing every year, merely becauſe a certain man among them had once the good fortune to write an agreeable romance; much leſs can we conceive from what motive a whole aſſembly of learned doctors ſhould receive a writing of no better character into the canon of their Scriptures; or, to make it of more univerſal uſe, ſhould honour it with a Greek tranſlation. The book contains the hiſtory of Eſther, a Jewiſh captive, who, for her remarkable beauty was eſpouſed to Ahaſuerus, and raiſed to the throne of Perſia. By her extraordinary intereſt with the king, ſhe reſcued the Jewiſh nation from a general maſſacre, to which they were devoted by Haman, one of the king's favourites, and in memory of which the feaſt of *Purim* was appointed.

his

his empire, (for it is great) all the wives ſhall give to their huſbands honour, both to great and ſmall.

21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan:

22 For he ſent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, That every man ſhould bear rule in his own houſe, and that *it* ſhould be publiſhed according to the language of every people.

CHAP. II.

Eſther becomes the wife of Ahaſuerus. Mordecai, ſitting at the king's gate, diſcovers a conſpiracy againſt the perſon of the king.

AFTER theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembered Vaſhti, and what ſhe had done, and what was decreed againſt her.

2 Then ſaid the king's ſervants, that miniſtered unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 *Now* in Shuſhan the palace, there was a certain Jew, whoſe name was Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite;

6 Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadaſſah, that *is* Eſther, his uncle's daughter: for ſhe had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to paſs, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the king's houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him; and he ſpeedily gave her her things for purification, with ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the king's houſe: and he preferred her and her maids unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked every day before the court of the women's houſe, to know how Eſther did, and what ſhould become of her.

12 Now when every maid's turn was come to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, to *wit*, ſix months with oil of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the women:)

13 Then thus came *every* maiden unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the women, unto the king's houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the king's chamberlain, who kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the king's chamberlain, the keeper of the women, appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month, (which *is* the month Tebeth,) in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not *yet* ſhewed her kindred nor her people; as Mordecai had charged her; for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 In thoſe days, while Mordecai ſat in the king's

king's gate, two of the king's chamberlains, Bigthan and Tereſh, of thoſe who kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen; and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

Haman being advanced by the king, and deſpiſed by Mordecai, meditates the deſtruction of all the Jews.

AFTER theſe things did king Ahaſuerus promote Haman, the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants that *were* in the king's gate, bowed, and reverenced Haman: for the king had ſo commanded concerning him. But Mordecai bowed not, nor did *him* reverence (*d*).

3 Then the king's ſervants, which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand: for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 In the firſt month (that *is*, the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people in all the provinces of thy kingdom; and their laws *are* diverſe from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar,) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment, and the decree was given in Shuſhan the palace. And the king and Haman ſat down to drink; but the city Shuſhan was perplexed.

CHAP. IV.

Mordecai and the Jews mourn: he applies to Eſther, who appoints a faſt before ſhe goes in to the king.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

(*d*) Joſephus tells us that Haman, taking notice of this ſingularity in Mordecai, aſked him what countryman he was; and finding him to be a Jew, broke out into a violent exclamation at his inſolence; and in this rage formed the deſperate reſolution, not only to be revenged of Mordecai, but to deſtroy the whole race of the Jews; well remembering that his anceſtors the Amalekites had been formerly driven out of their country, and almoſt exterminated by the Jews: for Haman was deſcended in a direct line from Agag, whom Samuel hewed in pieces in Gilgal. Calmet. That Mordecai ſhould refuſe to pay ſuch obeiſance as all others paid to Haman at this time, will appear the leſs ſtrange, if we conſider that Haman being of that nation againſt which God pronounced a curſe, Exod. xvii. 14. Mordecai might think himſelf on this account not obliged to pay him the reverence which he expected; and if the reſt of the Jews had the like notion of him, this might be a reaſon ſufficient for his extending his reſentment againſt the whole nation.

3 And

3 And in every province whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 So Esther's maids, and her chamberlains, came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given to Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. V.

Esther presents herself before the king; whom she invites with Haman to a banquet. Haman, indignant that Mordecai refuses him respect, commands a gallows to be erected for him.

NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them; and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and

and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf; and to-morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

CHAP. VI.

Ahaſuerus, reading in the chronicles of his kingdom, finds that Mordecai had not been rewarded for diſcovering the conſpiracy of his chamberlains. He enquires of Haman, what ſhould be done to the man whom the king deſired to honour; and, upon his anſwering, commands him to give Mordecai thoſe honours which Haman thought deſigned for himſelf.

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 And the king ſaid, Who *is* in the court? (Now Haman was come into the outward court of the king's houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in. And the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?)

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends every *thing* that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

Eſther petitions for her own life, and that of her people, whoſe deſtruction Haman had deſigned. The king, enraged, orders him to be hanged on the gallows which he had prepared for Mordecai.

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the queen anſwered, and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt:

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king ariſing from the banquet of wine

wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai (*e*). Then was the king's wrath pacified.

CHAP. VIII.

Eſther requeſting that the letters deviſed by Haman might be reverſed, the king informs her, that no man may reverſe what is ſealed with the king's ſeal; but he gives leave for other letters to be ſigned with the royal ſignet, permitting the Jews to defend themſelves, and deſtroy their enemies.

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in thy ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman, the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews, which *are* in all the king's provinces:

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 Then king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month (that *is*, the month Sivan) on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus's name, and ſealed *it* with the king's ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries.

11 Wherein the king granted the Jews which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women; and *to take* the ſpoil of them for a prey;

12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened, and preſſed on by the king's commandment. And the decree was given at Shuſhan the palace.

15 And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with

(*e*) I cannot paſs over this wonderful harmony of Providence, ſays Joſephus, Antiq. l. xi. c. 6. without a remark upon the Almighty power, and admirable juſtice of the wiſdom of God, not only in bringing Haman to his deſerved puniſhment, but in trapping him in the very ſnare which he had laid for another, and turning a malicious invention upon the head of the inventor. There cannot be a more ſtriking inſtance of the vanity of all human greatneſs, and its utter incapacity to procure a depraved mind repoſe, than this of Haman. Thoſe who are in the moſt exalted ſtations, are not always ſo happy as they ſeem, or as thoſe beneath them are ready to ſuppoſe: they have generally ſome latent trouble which gnaws and devours them; indeed a very little matter is ſufficient to imbitter all their proſperity: this is more particularly the caſe with the proud and ambitious. Their pride is their puniſhment; and the mortification of ſeeing themſelves not honoured as they expect, plunges them into the bitterneſs of malice and revenge. But let ſuch con-

a garment of fine linen, and purple; and the city of Shushan rejoiced and was glad:

16 The Jews had light and gladness, and joy and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

On the thirteenth day of the month Adar, the Jews destroy their enemies: the ten sons of Haman are hanged. The feast of Purim, or lots, is instituted, in memory of this event.

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all the people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace, the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

11 On that day, the number of those that were slain in Shushan the palace, was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged up on the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the same, rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far (*f*),

consider, that when they seem to be most firmly rooted, and oppress good men without controul, their ruin may be nearest at hand; and they may fall, by the over-ruling direction of Providence, into the very mischiefs they prepared for others. They who would see this subject amply enlarged upon, may consult Balguy's Sermons, vol. 1. and Wharton's, vol. ii.

(*f*) See the introductory note to this book. It is from this 20th verse that some have supposed Mordecai to have been the author of it: but it is very evident that these words relate not to the book itself, but to the circular letters which Mordecai sent to the Jews, in all the provinces of the Persian empire; signifying what a mighty deliverance God had vouchsafed them, and appointing in commemoration thereof an annual festival to be observed for ever. This festival was called *Purim*, (ver. 26.) or *the feast of lots*; *Pur* in the Persian language signifying *a lot*, from the event mentioned ver. 24. and chap. iii. 7. and it is to this very day celebrated by the Jews with some peculiar ceremonies; but most of them reducible to these three things, reading, resting and feasting.

21 To eſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame, yearly,

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman, the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that *is*, the lot) to conſume them, and to deſtroy them;

25 But when *Eſther* came before the king, he commanded by letters, that his wicked device, which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows:

26 Wherefore they called theſe days Purim, after the name of Pur. Therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year;

28 And that theſe days *ſhould be* remembered, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth;

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen, had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim; and it was written in the book.

CHAP. X.

Ahaſuerus lays a tribute upon his dominions. Mordecai's advancement under him.

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea (*g*).

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

The BOOK of JOB.

CHAP. I.

Job, a juſt and a wealthy man, is accuſed by Satan before God, as if he worſhipped God for reward. God delivers all the fortune of Job into the power of Satan; on which he bleſſes God, with the moſt perfect ſubmiſſion.

THERE was a man in the land of Uz (*h*), whoſe name *was* Job (*i*); and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons, and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day; and ſent and called for

(*g*) He laid a tax upon every part of his dominions, both on the continent and in the iſlands over which his power extended. By the *iſles* here mentioned are meant thoſe in the Ægean ſea, conquered by Darius Hyſtaſpes. See Uſher's Chron. and Calmet, who here goes on to comment on the remaining chapters of Eſther, which the reader will find in the Apocrypha; but the Hebrew text concludes as in our Bibles. He obſerves, after Paul Lucas, that the tombs of Mordecai and Eſther, are ſtill to be ſeen at Amadam, in the ſynagogue of the Jews, who are much more numerous in that place than in any other town in Perſia. There is a particular obſervable in this book, which perhaps it may not be proper altogether to paſs over, *viz.* that the name of the deity is not once mentioned in it.

JOB.] There is perhaps no book of Scripture which hath ſo much divided interpreters, and afforded ſuch a field of controverſy as the book of JOB. Some ſuppoſing it of the remoteſt antiquity, written by Moſes or Job himſelf; others

their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them (*k*).

7 And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance *is* increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.

13 And there was a day, when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burned up the ſheep, and the ſervants, and conſumed them; and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe:

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead; and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither: The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

Satan again calumniates Job before God, whoſe body God permits him to afflict, but not to take away his life. Job is ſmitten by Satan with ſore boils. He reproves his wife. His three friends, Eliphaz, Bildad, and Zophar, come to mourn with him.

AGAIN there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them, to preſent himſelf before the Lord.

2 And the Lord ſaid unto Satan, From whence comeſt thou? And Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

others bringing it down to a very low date; ſuppoſing it written by Ezra, at the time of the return from the Babyloniſh captivity. I ſhall not trouble my reader with a diſcuſſion of theſe various opinions: but, having given the matter the moſt impartial and mature conſideration I am able, ſhall lay before him the reſult of my inquiry, reſpecting the author, the time of writing, and the ſubject matter of this book. *Firſt*, with reſpect to the author, I cannot help ſubſcribing to their opinion, who believe him and his performance to be of the remoteſt antiquity, before Moſes, and of the patriarchal age. That Job was a real perſon, and that his ſufferings were real, I think, is univerſally agreed: but whether he himſelf, Elihu, or ſome other of his friends, were the relators of his ſufferings, appears to me impoſſible to determine. Many learned men believe that Job himſelf was the writer: I ſhould rather be apt to think that it was ſome other perſon of his own age or time; for that the book, *Secondly*, is of the remoteſt antiquity, there appear, as I apprehend, many indiſputable marks which will occur in the courſe of our obſervations. *Thirdly*, concerning the ſubject of this book in general, we agree with the learned Bp. Lowth, who determines it to contain the third and laſt trial of Job, which was made upon him by his three friends; the principal deſign whereof, is to teach men, that, con-

4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

Job detests the day of his birth; wishes that he had never been born, and complains, that the thing which he feared is come upon him.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it, let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none, neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts, that I should suck?

13 For now should I have lain still, and been quiet, I should have slept: then had I been at rest;

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there, and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul?

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

considering the corruption, ignorance, and weakness of the human nature, on the one hand, and the infinite wisdom and immense greatness of God on the other, they should renounce their own strength, and their own righteousness, put their full trust in God, and submit themselves to him in all things with the deepest humility and reverence. This is the general end or argument of the poem: but the whole history taken together, properly contains an high example of consummate and rewarded patience.

(*b*) Uz is Edom, as plainly appears from Lam. iv. 21. Uz was the grandson of Seir the Horite, Gen. xxxvi. 20. 28. 1 Chron. i. 38, 42. Seir inhabited the mountainous country called after him, before the time of Abraham; but his posterity being driven out, the Edomites seized that country, Gen. xiv. 6. Deut. ii. 12. Two other persons are mentioned, of the same name of Uz; the one descended from Shem, the other the son of Nahor, the brother of Abraham; but it does not appear whether any country was named from either of these. Edom is part of Arabia Petræa, bordering upon the tribe of Judah to the south; Numb. xxxiv. 3. Josh. xv. 1, 21. and therefore the land of Uz is pro-

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet; yet trouble came.

CHAP. IV.

Eliphaz reproves Job, who, having conſoled others in adverſity, nevertheleſs diſponds himſelf. He affirms that it was a thing unheard of, for an innocent man to periſh; on the contrary, that the wicked periſh at the blaſt of God, and are deſtroyed for ever.

THEN Eliphaz the Temanite anſwered and ſaid (*i*),

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can withhold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up:

16 I ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *in* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever, without any regarding *it*.

21 Doth not their excellency, *which is* in them, go away? they die, even without wiſdom.

CHAP. V.

Eliphaz ſheweth that the wicked are always puniſhed by an avenging God. He exhorts Job not to deſpiſe the chaſtening of the Almighty, and to attend diligently to what he ſays.

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground.

7 Yet man is born unto trouble, as the ſparks fly upward.

8 I would ſeek unto God, and unto God would I commit my cauſe.

9 Which doeth great things and unſearchable; marvellous things without number.

10 Who giveth rain upon the earth, and ſendeth water upon the fields:

properly placed between Egypt and the Philiſtines in Jer. xxv. 20. where the order of places in enumerating the people, from Egypt even to Babylon, ſeems to be obſerved very accurately. The ſame people are placed in nearly the ſame order, Jer. xlvi.---l. See Bp. Lowth.

(*i*) The name of Job, in the Chaldee, Syriack, and Arabick, may, with the greateſt probability, be derived from a root which ſignifies to *love* or *deſire*; and might be rendered, the *beloved* or *deſirable one*. As to the ſtock from whence he ſprung, it is moſt likely that he was deſcended from Uz, the eldeſt ſon of Nahor, brother to Abraham; but how far removed can only be conjectured from the age of his friends; the eldeſt of whom, Eliphaz the Temanite, could not be nearer than great-grand-ſon to Eſau; for Eſau begat Eliphaz, and the ſon of Eliphaz was Teman: ſo that ſuppoſing this Eliphaz to be the ſon of Teman, (and higher it will be impoſſible to place him) he will then be five generations from Abraham; but as Eliphaz was very much older than Job, nay older than his father, as appears from chap. xv. 10. and conſidering that Abraham was very old before he had a ſon by Sarah, and that Rebecca, grand-daughter to Nahor by Bethuel, perhaps, his youngeſt ſon, was of an age proper to be wife to Iſaac; we ſhall pro-

11 To ſet up on high thoſe that be low: that thoſe which mourn may be exalted to ſafety.

12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe.

13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong.

14 They meet with darkneſs in the day-time, and grope in the noon-day as in the night.

15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from death; and in war from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offſpring as the graſs of the earth.

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is*; hear it, and know thou *it* for thy good.

CHAP. VI.

Job wiſhes that his ſins and his afflictions were weighed in the ſame balance together: he reproves his friends for their unkindneſs.

BUT Job anſwered and ſaid,

2 Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together (*m*)!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.

5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch, *are* as my ſorrowful meat.

8 Oh, that I might have my requeſt! and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off.

10 Then ſhould I yet have comfort; yea, I would harden myſelf in ſorrow: let him not ſpare; for I have not concealed the words of the Holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me? and is wiſdom driven quite from me?

14 To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away;

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemy's hand? or redeem me from the hand of the mighty;

probably not be wide of the mark, if we allow Job to be at leaſt ſix if not ſeven generations removed from Nahor. The age therefore in which he lived, muſt have coincided with the latter years of the life of Jacob, with thoſe of Joſeph, and the deſcent into and ſojourning in Egypt; his afflictions muſt have happened during the ſojourning, about ten years before the death of Joſeph; and his life muſt have been prolonged to within fourteen years before the departure of the Iſraelites from Egypt, that is, the year of the world 2499. The number of the years of the life of Job will be, according to this calculation, about 200; which, for that age of the world, and eſpecially conſidering that Job

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?
26 Do you imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?
27 Yea, ye overwhelm the fatherleſs, and ye dig *a pit* for your friend.
28 Now therefore, be content, look upon me; for *it is* evident unto you, if I lie.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.
30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

CHAP. VII.

Job goes on to pour out his lamentations in the moſt pathetic manner, and expoſtulates with God, praying to be ſpeedily releaſed from his miſeries; or that God would grant him ſome little reſpite, till the time of their determination ſhould come.

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?
2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work;
3 So am I made to poſſeſs months of vanity, and weariſome nights are appointed to me.
4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.
5 My fleſh is cloathed with worms, and clods of duſt; my ſkin is broken, and become loathſome.
6 My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.
7 O remember that my life *is* wind: mine eye ſhall no more ſee good.
8 The eye of him that hath ſeen me ſhall ſee me no *more:* thine eyes *are* upon me, and I *am* not.
9 *As* the cloud is conſumed and vaniſheth away, ſo he that goeth down to the grave ſhall come up no *more.*
10 He ſhall return no more to his houſe, neither ſhall his place know him any more.
11 Therefore I will not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit; I will complain in the bitterneſs of my ſoul.
12 *Am* I a ſea, or a whale, that thou ſetteſt a watch over me?
13 When I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint;
14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions:
15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.
16 I loath *it,* I would not live alway: let me alone, for my days *are* vanity.
17 What *is* man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him?
18 And *that* thou ſhouldeſt viſit him every morning, and try him every moment?
19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?
20 I have ſinned; what ſhall I do unto thee, O thou Preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?
21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt; and thou ſhalt ſeek me in the morning, but I *ſhall* not *be.*

CHAP. VIII.

Bildad affirms that if Job was innocent, he would be immediately reſtored to his former ſplendor, on his making ſupplication to the Almighty. He ſhows that the wicked is like the bulruſh, which withers as ſoon as it is ſprung up.

THEN anſwered Bildad the Shuhite, and ſaid,
2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?
3 Doth God pervert judgment? or doth the Almighty pervert juſtice?
4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion;
5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;
6 If thou *wert* pure and upright; ſurely now

Job was bleſſed with a remarkable long life, as a reward for his ſuffering and integrity, will not appear very extraordinary; for Jacob lived 147 years, Levi his ſon, 137; Kohath his grandſon 133; and Amram his great-grand-ſon, and father of Moſes, 137; Moſes alſo lived 120 years. All theſe were his cotemporaries, ſome older, ſome younger than Job; ſo that this ſeems to agree extremely well with that circumſtance of his hiſtory. Heath.

(*k*) This account of the angels and Satan's appearing before God, muſt be underſtood as a prophetical repreſentation, ſimiliar to that in 1 Kings xxii. 19. The Scripture ſpeaks of God after the manner of men; for there is a neceſſity of condeſcending to our capacities, and of ſuiting the revelation to our apprehenſions. As Kings therefore tranſact their moſt important affairs in a ſolemn council or aſſembly, ſo God is pleaſed to repreſent himſelf as having his council likewiſe, and as paſſing the decrees of his providence in an aſſembly of his holy angels. We have here, in the caſe of Job, the ſame grand aſſembly held, as was before in that of Ahab, 1 Kings xxii. The ſame hoſt of heaven, called here the *ſons of God,* preſenting themſelves *before* Jehovah, as in the viſion of Micaiah, they are ſaid to ſtand on *his right hand and on his left.* A wicked ſpirit appearing among them, here called *Satan,* or *the adverſary,* and there

he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow.)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in its greenness, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* he seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be cloathed with shame; and the dwelling-place of the wicked shall come to nought.

CHAP. IX.

Job confesseth that God is just, and that no one, though innocent, can hinder him if he taketh any thing away: for that the just and unjust are destroyed without distinction, as the earth is given into the hands of the wicked.

THEN Job answered and said (*o*),

2 I know *it is* so of a truth: but how should a man be just with God.

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things, past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not:

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason*, with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*; He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

a lying spirit; bent on mischief both, and ready to do all the hurt that they were able, as far as God would give them leave; but nevertheless, both under the controul of his power, and suffered to go thus far and no further, as might best serve the wise ends of his justice and providence. The things delivered to us by these two sacred writers are in substance the same, equally high, and above the reach of mere human sight and knowledge: but the manner of delivering them is different; by each as suited best their several purposes, and both, no doubt, by inspiration and direction of Almighty God. It must not be forgotten, that representations of this kind are founded in a well-known and established truth, I mean the doctrine of angels good and bad: a point revealed, no doubt, from the beginning, and without a previous knowledge whereof, the visions of the prophets could scarcely be intelligible: see Gen. xxviii. We would just observe, that from the writer of this book's using the prophetical stile, we have reason to conclude, that he must have been a prophet, i. e. an inspired person; for otherwise a man of that sense and piety which the book shews him to be, would never presume, we may suppose, to counterfeit the prophetic stile, or usurp a previlge or character which did not belong to him. See Peters p. 121.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?
25 Now my days are swifter than a post: they flee away, they see no good.
26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*
28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
29 *If* I be wicked, why then labour I in vain?
30 If I wash myself with snow-water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.
32 For *he is* not a man as I *am*, *that* I should answer him, *and* we should come together in judgment.
33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear terrify me:
35 *Then* would I speak, and not fear him: But *it is* not so with me.

CHAP. X.

Job expostulates with God concerning his afflictions: he complains of life, but wishes for a little ease before his death.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.
3 *Is it* good unto thee, that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or seest thou as man seeth?
5 *Are* thy days as the days of man? *are* thy years as man's days,
6 That thou enquirest after mine iniquity, and searchest after my sin?
7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.
8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.
9 Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?
10 Hast thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin, and flesh, and hast fenced me with bones and sinews.
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.
14 If I sin, then thou markest me, and thou shalt not acquit me from mine iniquity.
15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head: I *am* full of confusion; therefore see thou mine affliction;
16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me: changes and war *are* against me.
18 Wherefore then hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me:
19 I should have been as though I had not been, I should have been carried from the womb to the grave.
20 *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little;
21 Before I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death.
22 A land of darkness, as darkness *itself, and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAP. XI.

Zophar reproves Job for justifying himself: he declares God's wisdom to be unsearchable; but that it would be well with Job if he would repent.

THEN answered Zophar the Naamathite, and said (*p*),
2 Should not the multitude of words be answered? and should a man full of talk be justified?

(*l*) The three friends who came to comfort Job, disgusted, as it seems, with the bitterness of his complaint, change their purpose, and instead of consolation, vent the severest reproaches against him. The eldest of these three extraordinary comforters condemns his impatience; desires Job to recollect himself; not to give way to fruitless lamentations, but to put in practice those lessons which he had often recommended to others; ver. 3---6. He reminds him of that, as they thought, infallible maxim, that "those who reap misery must have sown iniquity;" a maxim which he confirms by his own particular experience, and which he supposes was assented to by all mankind. And in the display of this maxim, he throws in many of the particular circumstances attending Job's calamity; intimating, that he must have been a great, though secret oppressor, and that therefore the breath of God had blasted him at once: ver. 7 11. and he confirms the truth of his principles by a revelation, which he says was made to him in a vision: ver 12, to the end. See Bp. Lowth and Heath.

(*m*) Job begins his defence with a modest apology for venting his grief in a manner somewhat unbecoming, and begs it may be ascribed to the great multitude and sharpness of his afflictions, ver. 3, 7. But as to the advice given him

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But, Oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection.

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away.

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure; because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

CHAP. XII.

Job reproves the boasting of his friends: he shews that in this life it is well even with those men who offend the Lord, and that all things were governed by Almighty God.

AND Job answered and said (*q*),

2 No doubt but ye *are* the people, and wisdom shall die with you!

3 But I have understanding as well as you; I *am* not inferior to you; yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.

5 He that is ready to slip with *his* feet, *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or, speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days, understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

by Eliphaz, to hope for an amendment of his condition, and to address God for that purpose, he tells them that his petition to God should be of a quite different nature; namely, that he would be pleased to cut him off speedily, for that the desperateness of his condition would by no means permit him to hope for any amendment. ver. 8.---13. That, however, he could not help resenting their unkind suspicions of him, that they should think him capable of such great wickedness; but above all, should imagine him to be so abandoned as to be able to entertain a thought tending to a revolt from the Almighty; which yet they must have done, or Eliphaz would never have dared to make him such a proposition: ver, 14---20. He saw therefore what kind of friends he had to do with: as soon as they perceived him in a reme-

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in the wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like *a* drunken *man*.

CHAP. XIII.

Job reproves his friends for partiality: he professes his confidence in God, and intreats to know of him why he hides his face from him, and holds him for an enemy.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies; ye *are* all physicians of no value.

5 O that ye would altogether hold your peace; and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will you accept his person? will you contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if you do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAP. XIV.

Job sets forth the shortness and misery of human life. He expresseth his faith in a future state, and declares that after his change God will call, and he will answer him.

MAN *that is* born of a woman, *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass.

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up.

12 So man lieth down, and riseth not till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

a remediless condition, they began with abusing him, lest they might be desired to contribute towards his restoration: ver. 21---27. He begs them therefore not to condemn him barely on suspicion, and on the strength of general maxims; but to consider that it was possible he might be innocent. ver. 28---30. Heath.

(*n*) Bildad, whose sentiments are the same with those of the preceding friend, now comes on to the attack, and tells Job, that his general asseverations of innocence are of no avail; that to deny his guilt, was to charge the Almighty with injustice; ver. 2, 3. That if he would not yield to the argument of Eliphaz, drawn from his experience, and strengthened by revelation, he would do well to pay respect to the general experience of mankind, as handed down by tradition; where he would find it established, as a certain truth, that misery was the infallible consequence of wicked-

ness

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me?

14 If a man die, ſhall he live *again?* All the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to naught, and the rock is removed out of his place.

19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth; and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

Eliphaz charges Job with impiety in juſtifying himſelf: he proves by tradition the unhappineſs of the wicked.

THEN anſwered Eliphaz the Temanite, and ſaid (*r*),

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou, that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the grey-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water!

17 I will ſhew thee, hear me; and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears: in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying,* Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid? they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the

edneſs: ver. 8---20. That therefore they could not argue wrong, who inferred from actual miſery antecedent guilt: and though he might urge that theſe calamities were fallen on him, on account of his children's wickedneſs, yet he only deceived himſelf; for in that caſe God might have indeed chaſtiſed them for their crimes; but he would by no means have deſtroyed the innocent with the guilty: ver. 4---7.

(*o*) In reply to Bildad, Job begins with hinting that their opinions ſeemed a little to claſh; Eliphaz had inſiſted from revelation that the common failings of men were a ſufficient juſtification of Providence, even in the moſt afflicted diſpenſations. Bildad ſays, if he were pure and upright, God would interpoſe in his behalf. Job replies, that all this is very true; but the difficulty is, to be thus pure and upright: "For I am not exempt from the common failings of men: if therefore they are ſufficient to account for the great calamities which have befallen me, I am ſtill without a remedy." And here he enters into the moſt beautiful and tender pleadings which heart can conceive:

ending

flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity: for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

Job expoſtulates with his friends on their unkind treatment; and declares, that if they were in the like diſtreſs, he would behave to them in a different manner. He ſets forth the greatneſs of his ſufferings, but ſtill maintains his integrity.

THEN Job anſwered and ſaid (*s*),

2 I have heard many ſuch things: miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee, that thou anſwereſt?

4 I alſo could ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſuage *your grief.*

6 Though I ſpeak, my grief is not aſſuaged: and *though* I forbear, what am I eaſed?

7 But now he hath made me weary: thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me:* and my leanneſs riſing up in me, beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death;

17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place!

19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

Job appeals from men to God: the unmerciful dealing of men with the afflicted may aſtoniſh, but not diſcourage the righteous. Job profeſſes that his hope is not in life, but in death.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a ſurety with thee; who *is* he *that* will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them.*

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a by-word of the people, and aforetime I was as a tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

ending as before, with a prayer, that his ſufferings and life might ſoon come to a period; and that God would grant him ſome little reſpite before his departure hence. Heath.

(*p*) Zophar, highly provoked that Job ſhould dare to call in queſtion a maxim ſo univerſally aſſented to as that urged by his friends, immediately charges him home with ſecret wickedneſs. He tells him he makes not the leaſt doubt, were the real ſtate of his heart laid open, that it would be found God had dealt very gently with him: ver. 2---7. That he was highly blame-worthy to pretend to ſathom the depths of Divine Providence, a taſk to which he was utterly unequal. That however his wickedneſs might be concealed from men, yet it was open and bare to God's all-ſeeing eye; could he therefore imagine that God would not puniſh the wickedneſs he ſaw? ver. 7---11. It would ſurely be far more becoming him to ſubmit, and give glory to God, by making an ample confeſſion and full reſtitution: In that caſe indeed, he might hope for a return of God's goodneſs to him; but the way he was in at preſent, was the common road of the wicked, whoſe only hope was annihilation: ver. 12---20. Heath.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for ye all, do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

Bildad accuſes Job of preſumption and impatience: he ſhews that the light of the wicked ſhall be put out; that brimſtone ſhall be ſcattered upon his habitation, and that none of his poſterity ſhall ſurvive.

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be, ere* you make an end of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtoniſhed at his day, as they that went before were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

Job complains of his friends cruelty, pathetically laments his ſufferings, and implores their pity: He appeals to God, and expreſſes his faith and hope in a future reſurrection.

THEN Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe ten times have ye reproached me: ye are not aſhamed *that* ye make yourſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myſelf.

5 If indeed ye will magnify *yourſelves* againſt me, and plead againſt me my reproach:

6 Know now, that God hath overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way, that I cannot paſs, and he hath ſet darkneſs in my paths.

(*q*) In this and the two following chapters Job replies to Zophar. Greatly vexed that his friends ſhould entertain ſo firm an opinion of his being a wicked man; that they ſhould preſs him ſo hard with their maxim, "That affliction was a demonſtration of guilt," and ſhould make a mock of his appeal to God for his being innocent, he can no longer refrain from being very ſharp in his treatment of them. He taxes them with ſelf-conceit; their maxims he treats as mean and poor, the contrary of which was evident to all obſerving perſons; good men were frequently in diſtreſs, while robbers and public plunderers enjoyed their ill-gotten wealth in perfect ſecurity.

(*r*) Eliphaz, not a little incenſed that Job ſhould pay no regard to his advice, and ſhould dare to challenge the Almighty to argue the point with him, charges him home with ſelf-conceit, in entertaining too high an opinion of his own knowledge; with arrogance, in undervaluing the arguments drawn from their experience, whoſe age was a ſufficient voucher for their wiſdom; and with impiety, in thus rudely challenging the Almighty to anſwer for his conduct in afflicting him, ver. 2---13. He preſſes home the ſame argument upon him a ſecond time; to which he

9 He hath ſtripped me of my glory, and taken the crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.

16 I called my ſervant, and he gave *me* no anſwer; I intreated him with my mouth.

17 My breath is ſtrange to my wife, though I intreated for the children's *ſake* of mine own body.

18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 All my inward friends abhorred me: and they whom I loved, are turned againſt me.

20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me!

22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh?

23 Oh that my words were now written! Oh, that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 And *though* after my ſkin *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God;

27 Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me (*t*).

28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

CHAP. XX.

Zophar ſets forth at large the ſtate and portion of the wicked.

THEN anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment.

6 Though his excellency mount up to the heavens, and his head reach unto the clouds.

7 *Yet* he ſhall periſh for ever, like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

he adds that of univerſal tradition; inſinuating, that he had yet worſe to expect, unleſs he prevented it by a contrary conduct: and then preſents him with an image, ſetting forth the final ſtate of a wicked man; in which he ſo works up the circumſtances, as to make it reſemble Job and his condition as much as poſſible; intimating thereby, that he imagined him to be that very wicked man he had been deſcribing, and that he had by that means drawn down God's judgments on himſelf, ver. 14---30. That therefore his imaginations of innocence were an illuſion, but one, however, of the worſt kind: He had deceived himſelf: ver. 31---35. Heath.

(*t*) Job, above meaſure grieved that his friends ſhould treat him in this cruel manner, expoſtulates very tenderly with them on the ſubject. He tells them he ſhould in the like circumſtances have behaved to them in a very different way: ver. 2---6. But that he plainly ſaw God was pleaſed to add this to the reſt of his calamities; that he ſhould not only be deprived of the comfort and aſſiſtance he might have expected from his friends, but that he ſhould be uſed by them in the moſt relentleſs way: ver. 7---14. That he had voluntarily taken on him all the marks of humility uſed by the guilty, though he was really innocent; that God above knew his innocence, though

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for, shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*; and he shall not rejoice *therein*.

19 Because he hath oppressed, *and* hath forsaken the poor; *because* he hath violently taken away a house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straights: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

Job observes, that though some lead a prosperous, and others an afflicted life, yet all are cut off alike by death: whence it clearly follows, that the wicked are reserved to a day of wrath.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

his friends so slanderously traduced him: ver. 15---22. that he was sensible he was nigh his dissolution, otherwise he could return them their own with interest: ch. xvii. 1---3. that he made no doubt, whenever the cause came to a decision, the event would prove favourable to him: ver. 4---9. and would they but give themselves time to reflect, they must see that he could have no motive to hypocrisy; since all his schemes and hopes, with regard to life, were at an end; and, as he expected nothing but death, with what view could he play the hypocrite? ver. 10. to the end. Heath.

(*t*) We are now come to the celebrated text which hath so much divided interpreters, and which hath been generally thought to express Job's strong faith in a future resurrection, and that so clearly, that some have imagined the passage an interpolation, as they conceive the declaration too strong for the time and faith of Job; while others, and those especially who contend for the modern date of this book, give the words a very different explication, and suppose them to contain nothing more than a strong persuasion on Job's part, of a future restoration to God's favour, and felicity in this life. Mr. Peters paraphrases the 25th, 26th, and 27th verses as follows, "For I know the

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.
24 His breaſts are full of milk, and his bones are moiſtened with marrow.
25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.
26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.
27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.
28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling-places of the wicked?
29 Have ye not aſked them that go by the way? and do ye not know their tokens?
30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.
31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done?
32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.
33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.
34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſehood?

CHAP. XXII.

Eliphaz aſſerts that Job's juſtification of himſelf doth not pleaſe God, and that he is ſurrounded with ſnares, becauſe he had been guilty of many iniquities. He exhorts him to repentance, with promiſes of mercy.

THEN Eliphaz the Temanite anſwered and ſaid (*u*),
2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?
3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
5 *Is* not thy wickedneſs great? and thine iniquities infinite?
6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing.
7 Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.
8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.
9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.
10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;
11 Or darkneſs, *that* thou canſt not ſee; and abundance of waters cover thee.
12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are!
13 And thou ſayeſt, How doth God know? can he judge through the dark cloud?
14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.
15 Haſt thou marked the old way, which wicked men have trodden?
16 Which were cut down out of time, whoſe foundation was overflown with a flood:
17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?
18 Yet he filled their houſes with good *things:* but the council of the wicked is far from me.
19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.
20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.
21 Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.
22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.
23 If thou return to the Almighty, thou ſhalt be built up; thou ſhalt put away iniquity far from thy tabernacles.
24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.
25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.
26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

the vindicator of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and ſhall live for ever; and that in ſome grand future period he ſhall ariſe to judge the dead; and though after my ſkin, which you ſee ſo miſerably affected, this whole frame ſhall diſſolve, and turn into duſt; yet I believe that I ſhall live again hereafter, as truly and certainly as I do now, and ſhall appear perſonally before my judge; whom I ſhall ſee for myſelf, or in my own cauſe, prepared to do me juſtice; and, conſcious of my innocence, ſhall look up to him with hope and joy? whilſt others, my accuſers, unable to behold him, ſhall look down with ſhame and confuſion." That this muſt be the meaning, ſeems plain; nor can the paſſage well be underſtood of any other than a future judgment: for what other judgment was it that Job's friends wanted to know, or to be put in mind of? Not God's judgment upon ſinners in this life: it was their great error, that they carried this point to an exceſs, and interpreted all the calamities ſent by God in this world, even upon particular perſons, as ſo many judgments: at leaſt they conſidered Job's afflictions in this light. See Bp. Sherlock on Prophecy, p. 225, diſſert. ii.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up; and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

Job wiſhes that he might be allowed to plead his cauſe before God; but wherever he turns himſelf, he cannot find or behold him. He acknowledges, however, that he obſerves his paths, and therefore he doth not deſpond.

THEN Job anſwered and ſaid (*w*),

2 Even to-day *is* my complaint bitter; my ſtroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No; but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himſelf on the right hand, that I cannot ſee *him:*

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have eſteemed the words of his mouth more than my neceſſary *food.*

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

Job affirms that wickedneſs often goes unpuniſhed; but that there is a ſecret judgment remaining for the wicked.

WHY, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof.*

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſart, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field, and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry;

11 *Which* make oil within their wall, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of thoſe that rebel againſt the

(*u*) Eliphaz here increaſing in his indignation, charges Job home with particular facts of cruelty and oppreſſion; to which he adds the atrocious crime of atheiſm, and a denial or diſbelief of Providence; and this latter he aſſigns as the reaſon of Job's obſtinacy in refuſing to ſubmit and acknowledge his guilt: ver. 2---14. He compares his wickedneſs to that of the mighty oppreſſors of the antediluvian world; to that of the inhabitants of Sodom, and the cities of the plain; not obſcurely intimating, that his end would probably be the ſame as theirs, unleſs prevented by a ſpeedy ſubmiſſion, and full reſtitution, ver. 15---20. to which he therefore earneſtly preſſes him, and endeavours to allure him by placing full in his view the great advantages he would probably reap from ſuch a conduct. ver. 21. to the end. Heath.

(*w*) Job, being provoked to an high degree, by the freedom which Eliphaz had taken with him in his laſt ſpeech, charging him directly with the moſt enormous ſins, (ſee the 15th and following verſes) turns to God, according to his cuſtom, and earneſtly begs that he would bring him to his trial; that he would hear the matter fully, and determine

light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-intreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low: they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad observes, that the dominion of God is supreme; that his armies are innumerable, and that no man can be just, compared with God.

THEN answered Bildad the Shuhite, and said (*x*),

2 Dominion and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, *that is* a worm; and the son of man, *which is* a worm?

CHAP. XXVI.

Job, reproving the uncharitable spirit of Bildad, acknowledges the power of God to be infinite and unsearchable.

BUT Job answered and said (*y*),

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing, as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

CHAP. XXVII.

Job protesteth his sincerity: the hypocrite is without hope. The blessings which the wicked have, are turned into curses.

MOreover, Job continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath *is* in me, and the Spirit of God *is* in my nostrils;

termine betwixt him and his friends. The passage, from this to the end of the 10th verse, is a very fine one; in which a candid reader can see nothing, I should suppose, but an earnest desire in Job to come before his Judge, and take his trial, and be delivered, once for all, from the unjust suspicions of his friends.

(*x*) The last weak effort against Job is made by Bildad. The three friends, finding themselves quite baffled in their purpose, which was, to make Job confess himself guilty of some enormous crimes, which they rashly supposed to have drawn this heavy judgment upon him; instead of ingenuously owning themselves in the wrong, which, if one may guess from the usual issue of disputes, is one of the hardest things in the world, this grave antagonist satisfies himself with an evasive answer to this purpose, namely, that no man, strictly speaking, can be justified before God. But though Job very plainly shews them the injustice and inhumanity of this procedure, nay, though he confutes

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die, I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry, when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

Job observes, that though man can find out the hidden veins of silver, gold, iron, and brass, yet he cannot find out wisdom: God hath taught him that wisdom consists in the fear of the Lord.

SURELY there is a vein for the silver, and a place for gold, *where* they fine *it* (z).

2 Iron is taken out of the earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid, bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

confutes them so far that they had nothing to reply; yet, like modern disputants, they stood out to the last, and had not the grace to own their mistake, till God himself was pleased to thunder it in their ears. Here, then, we have a lively instance of the force of prejudice and prepossession.

(y) Job, finding his friends quite driven from their strong hold, and reduced to give up the argument, now begins to triumph, ver. 2, 3, He tells them, if the business was to celebrate the power and wisdom of the Almighty, he could produce as many shining instances of it as they could; but at the same time he intimates, that their behaviour was mean, after so great a parade of wisdom as they had exhibited, to shelter themselves at last behind the power of God, rather than generously give up an argument which they were unable to maintain, and acquit him of a suspicion which they were not capable of supporting by a conviction. Heath.

(z) This chapter, as it is one of the most beautiful and instructive, so perhaps we might add, it is the most obscure of this book. The subject of it is an enquiry after wisdom: not the wisdom of God, meaning the unsearchable depths of his counsels; but wisdom in general, or rather the wisdom proper to man: and therefore, in the last verse,

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
20 Whence then cometh wisdom? and where *is* the place of understanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
22 Destruction and death say, We have heard the fame thereof with our ears.
23 God understandeth the way thereof, and he knoweth the place thereof.
24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;
25 To make the weight for the winds; and he weigheth the waters by measure.
26 When he made a decree for the rain, and a way for the lightening of the thunder:
27 Then did he see it, and declare it; he prepared it, yea, and searched it out.
28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

CHAP. XXIX.

Job sets forth, in a pathetic manner, the happiness of his former prosperous state.

MOreover, Job continued his parable, and said (*a*),
2 Oh, that I were as *in* months past, as *in* the days *when* God preserved me!
3 When his candle shined upon my head, *and when* by his light I walked *through* darkness!
4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle!
5 When the Almighty *was* yet with me, *when* my children *were* about me!
6 When I washed my steps with butter, and the rock poured me out rivers of oil!
7 When I went out to the gate through the city, *when* I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.
9 The princes refrained talking, and laid *their* hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:
12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.
13 The blessing of him that was ready to perish, came upon me: and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.
15 I was eyes to the blind, and feet *was* I to the lame.
16 I *was* a father to the poor; and the cause *which* I knew not, I searched out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.
18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.
19 My root *was* spread out by the waters, and the dew lay all night upon my branch.
20 My glory *was* fresh in me, and my bow was renewed in my hand.
21 Unto me *men* gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me, as for the rain; and they opened their mouth wide, *as* for the latter rain.
24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

Job goes on to lament the change of his former condition, and sets forth the contempt into which his adversity had brought him.

BUT now, *they that are* younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
3 For want and famine *they were* solitary: fleeing into the wilderness in former time desolate and waste:
4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.
5 They were driven forth from among *men*; they cried after them, as *after* a thief;

verse, as the result of the inquiry, we are told what that wisdom is. The chapter begins with a fine description of the indefatigable industry and ardour of mankind, in searching after things which contribute either to the use or ornament of life; how they dig into the bowels of the earth for metals, gold, silver, iron, brass; and though the great Creator hath set a boundary betwixt light and darkness, dividing the two hemispheres from each other, as by a line or circle; yet the industry or avarice of man is without bounds. He searcheth into the land of darkness itself for hidden treasures. See ver. 3. The Hebrew word *mutza*, rendered *vein*, signifies properly a *going-forth: there is a going-forth for the silver*; that is, "man hath found where silver may be dug out of the earth." See Peters and Houbigant.

(*a*) Job now goes on to finish his defence; and, in order to it, he first sets out his condition, in the time of his prosperity, in the present chapter; against which he places, by way of contrast, in the next chapter, his present unhappy

6 To dwell in the clefts of the valleys, *in* caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their by-word.

10 They abhor me; they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking-in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue my soul as the wind, and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me: the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinewstake no rest.

18 By the great force *of my disease*, is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not.*

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit, he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job makes a solemn protestation of his integrity, and concludes with a prayer, that his defence might be heard and recorded.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb, make him? and did not one fashion us in the womb?

16 If I have with-held the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up

unhappy situation, describing both with great beauty and elegance. He then proceeds in the 31st chapter to purge himself of the several crimes laid to his charge; imprecating on himself the Divine Vengeance, in various manners, in case he were guilty; and at last concludes, ver. 35---37. that this was his plea; on this he would rest his defence: he was desirous it might be recorded, and prays that his cause might be brought to a decision, declaring he was under no manner of apprehension of the consequences.

with

with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence.

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin, by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh, that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me; that I kept silence, *and* went not out of the door?

35 Oh, that one would hear me! behold, my desire *is that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

Elihu is angry with Job for justifying himself; and with his three friends, for not answering satisfactorily. He apologizes for his youth and zeal to speak.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God (*b*).

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more:)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter; the spirit within me constraineth me.

(*b*) Elihu, a new personage, here makes his appearance. Attentive all the while to the debate betwixt Job and his friends, he utters not a word till both sides have done speaking, and then shews that a stander-by, though of less abilities and penetration, may sometimes see further into a dispute than they who are eagerly engaged therein; and who, by having their passions raised to an undue height, are very apt to carry things to an extreme. This useful moral presents itself to us in the strongest light, from the description here given of Elihu, a young man, of little knowledge and experience, in comparison of the other speakers, famous for wisdom, and venerable for their

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.
20 I will speak, that I may be refreshed: I will open my lips, and answer.
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.
22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

CHAP. XXXIII.

Elihu offereth himself in God's stead to reason with Job, in meekness and sincerity. He excuseth God from giving man an account of his ways, by his greatness; and inciteth Job to attention.

WHerefore, Job, I pray thee, hear my speeches, and hearken unto all my words.
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.
3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.
4 The spirit of God hath made me, and the breath of the Almighty hath given me life.
5 If thou canst answer me, set *thy words* in order before me; stand up.
6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.
8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,
9 I *am* clean without transgression: I *am* innocent; neither *is there* iniquity in me.
10 Behold he findeth occasions against me, he counteth me for his enemy.
11 He putteth my feet in the stocks, he marketh all my paths.
12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.
13 Why dost thou strive against him? for he giveth not account of any of his matters.
14 For God speaketh once, yea twice, *yet man* perceiveth it not.
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:
16 Then he openeth the ears of men, and sealeth their instruction,
17 That he may withdraw man *from his* purpose, and hide pride from man.
18 He keepeth back his soul from the pit, and his life from perishing by the sword.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:
20 So that his life abhorreth bread, and his soul dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen, stick out.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness;
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
25 His flesh shall be fresher than a child's: he shall return to the days of his youth.
26 He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.
27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;
28 He will deliver his soul from going into the pit, and his life shall see the light.
29 Lo, all these *things* worketh God oftentimes with man,
30 To bring back his soul from the pit, to be enlightened with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

Elihu accuseth Job of charging God with injustice: he avers that the Almighty can never act unjustly: that humility and submission were required from men towards so great a Being.

FUrthermore Elihu answered and said,
2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what *is* good.
5 For Job hath said, I am righteous: and God hath taken away my judgment.
6 Should I lie against my right? my wound *is* incurable without transgression.
7 What man *is* like Job, *who* drinketh up scorning like water?
8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

years. Elihu is said to be *the son of Barachel the Buzite*, but of the family of Ram: he also was descended from Nahor (see the note on ch. ii. 11.) and taking up his habitation in the country of the Buzites, had from thence his denomination; but is very carefully distinguished by the author from the posterity of Buz, being described as a descendant from *Ram* or *Aram*, who was the grandson of Nahor, by his son Kemuel.

9 For

9 For he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelf with God.
10 Therefore hearken unto me, ye men of underſtanding: far be it from God *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.
11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.
12 Yea, ſurely, God will not do wickedly, neither will the Almighty pervert judgment.
13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?
14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;
15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.
16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.
17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?
18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?
19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.
20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.
21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.
22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.
23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.
24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.
25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.
26 He ſtriketh them as wicked men, in the open ſight of others:
27 Becauſe they turned back from him, and would not conſider any of his ways:
28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.
29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:
30 That the hypocrite reign not, leſt the people be enſnared.
31 Surely it is meet to be ſaid unto God, I have borne *chaſtiſement*, I will not offend *any more*,
32 *That which* I ſee not, teach thou me: if I have done iniquity, I will do no more.
33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe; and not I: therefore ſpeak what thou knoweſt.
34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.
35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.
36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.
37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

CHAP. XXXV.

Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. Many cry in their afflictions; but are not heard, for want of faith.

ELIHU ſpake moreover, and ſaid,
2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than God's?
3 For thou ſaidſt, What advantage will it be unto thee? *and*, What profit ſhall I have, *if I be cleanſed* from my ſin?
4 I will anſwer thee, and thy companions with thee.
5 Look unto the heavens, and ſee; and behold the clouds, *which* are higher than thou.
6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?
7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?
8 Thy wickedneſs *may hurt* a man as thou *art*; and thy righteouſneſs *may profit* the ſon of man.
9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to cry: they cry out by reaſon of the arm of the mighty.
10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?
11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven?
12 There they cry, but none giveth anſwer, becauſe of the pride of evil men.
13 Surely God will not hear vanity, neither will the Almighty regard it.
14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him; therefore truſt thou in him.
15 But now, becauſe *it is* not *ſo*, He hath viſited in his anger; yet he knoweth *it* not in great extremity:
16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu sets forth the justice of God in all his ways, and extols the greatness of his power and providence.

ELIHU also proceeded, and said,
2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
4 For truly, my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.
5 Behold, God *is* mighty, and despiseth not *any*: *He is* mighty in strength *and* wisdom.
6 He preserveth not the life of the wicked; but giveth right to the poor.
7 He withdraweth not his eyes from the righteous; but with kings *are they* on the throne: yea, he doth establish them for ever, and they are exalted.
8 And if *they be* bound in fetters, *and* be holden in cords of affliction;
9 Then he sheweth them their work; and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
14 They die in youth, and their life *is* among the unclean.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.
16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table, *should be* full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.
18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.
19 Will he esteem thy riches? *no*; not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold *it* afar off.
26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof;
28 Which the clouds do drop, *and* distil upon man abundantly.
29 Also, can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.
31 For by them judgeth he the people; he giveth meat in abundance.
32 With clouds he covereth the light; and commandeth it *not to shine*, by *the cloud* that cometh betwixt.
33 The noise thereof sheweth concerning it; the cattle also concerning the vapour.

CHAP. XXXVII.

Elihu goes on to set forth the greatness and wisdom of the works of God.

AT this also my heart trembleth, and is moved out of his place.
2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.
3 He directeth it under the whole heaven, and his lightening unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard.
5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.
6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.
7 He sealeth up the hand of every man; that all men may know his work.
8 Then the beasts go into dens, and remain in their places.
9 Out of the south cometh the whirlwind: and cold out of the north.
10 By the breath of God frost is given: and the breadth of the waters is straitened.
11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud.
12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
13 He causeth it to come, whether for correction, or for his land, or for mercy.
14 Hearken unto this, O Job: stand still, and consider the wonderous works of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?
16 Dost thou know the balancings of the clouds,

clouds, the wonderous works of him which is perfect in knowledge.

17 How thy garments *are* warm, when he quieteth the earth by the south-*wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him; *for* we cannot order *our speech*, by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict (*c*).

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

The Lord speaks to Job out of a whirlwind, and challenges him to answer. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works.

THEN the Lord answered Job out of the whirlwind, and said,

2 Who *is* this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And brake up for it my decreed *place*, and set bars, and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

12 Hast thou commanded the morning since thy days? *and* caused the day-spring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? Declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east-wind upon the earth?

25 Who hath divided a water-course for the overflowing of waters? or a way for the lightening of thunder,

26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man?

27 To satisfy the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? and

(*c*) Elihu, having set forth God's omnipotence in the strongest colours he was able, concludes with an observation very applicable to the subject of dispute before them; that God and his ways are incomprehensible by us; that nevertheless, as he is infinitely powerful and just, we are to conclude that he never sends affliction without cause; and that our duty therefore is to fear him, and to submit implicitly to his will; for that all human wisdom is nothing in respect to the wisdom of God. As this speaker performs the part of a moderator, he seems to have observed the errors on both sides, and to have hit upon the point where the controversy ought to rest; namely, the unsearchable depth of the Divine Wisdom; with a persuasion that God, who is acknowledged on all hands to be infinitely powerful and just, will certainly find a way to clear up all the irregularities, as they now appear to us, in the methods of his providence, and bring this intricate and perplexed scene at last to a beautiful and regular close. The great fault of the speech seems to be this; that he bears too hard upon Job; and his reproofs, though there were some grounds for them, are nevertheless too harsh and severe. Nay, where he endeavours to epeat what Job had said, he

the hoary froſt of heaven, who hath gendered it?
30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.
31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?
32 Canſt thou bring forth Mazzaroth in his ſeaſon? or canſt thou guide Arcturus, with his ſons?
33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?
34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canſt thou ſend lightenings, that they may go, and ſay unto thee, Here we *are?*
36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?
37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,
38 When the duſt groweth into hardneſs, and the clods cleave faſt together?
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
40 When they couch in *their* dens, *and* abide in the covert, to lie in wait?
41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

Of the wild goats and hinds; of the wild aſs; the unicorn, the peacock, ſtork, and oſtrich; the horſe, the hawk, and the eagle.

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?
2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?
3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?
6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.
7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.
8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.
9 Will the unicorn be willing to ſerve thee, or abide by thy crib?
10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?
13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?
14 Which leaveth her eggs in the earth, and warmeth them in the duſt,
15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.
16 She is hardened againſt her young ones, as though *they were* not her's: her labour is in vain without fear;
17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.
18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider.
19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?
20 Canſt thou make him afraid as a graſshopper? the glory of his noſtrils *is* terrible.
21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.
23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.
24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.
25 He ſaith among the trumpets, Ha, ha! and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.
26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?
27 Doth the eagle mount up at thy command, and make her neſt on high?
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.
29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.
30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

he gives it for the moſt part a wrong turn, or ſets it in ſome very diſadvantageous light. The ſilence of this good man therefore, during this long ſpeech of Elihu, may be conſidered as none of the leaſt inſtances of his patience; but as he was convinced that one part of the charge brought againſt him was but too true; namely, that he had been now and then too haſty and intemperate in his expreſſions, he was reſolved not to increaſe the fault by entering anew into the controverſy; but by his ſilence and attention here, and ſuffering his paſſions to ſubſide, he was the better prepared to receive the following ſpeech from Jehovah, with that profound humility, and that abſolute ſubmiſſion which became him.

CHAP.

CHAP. XL.

Job humbleth himself before God; who farther challengeth him by a display of the works of his power. A description of the Behemoth.

MOreover, the Lord answered Job, and said,
2 Shall he that contendeth with the Almighty, instruct *him?* he that reproveth God, let him answer it.
3 Then Job answered the Lord, and said,
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 Then answered the Lord unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now *with* majesty and excellency, and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.
13 Hide them in the dust together, *and* bind their faces in secret.
14 Then will I also confess unto thee, that thine own right hand can save thee.
15 Behold now Behemoth, which I made with thee; he eateth grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.
18 His bones *are as* strong pieces of brass, his bones *are* like bars of iron.
19 His *is* the chief of the ways of God: he that made him, can make his sword to approach *unto him.*
20 Surely the mountains bring him forth food: where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reeds, and fens.
22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.
23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares (*d*).

CHAP. XLI.

God's great power in the Leviathan.

CANST thou draw out Leviathan (*e*) with an hook? or his tongue with a cord *which* thou lettest down?
2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall the companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish-spears?
8 Lay thine hand upon him; remember the battle; do no more.
9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before me?
11 Who hath prevented me that I should repay *him? whatsoever is* under the whole heaven is mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.

(*d*) The Hebrew word expresses that animal which eminently partakes of the bestial or brutish nature. Bochart seems to have proved to a demonstration, that the *behemoth* is the hippopotamos, the *sea*, or more properly, the *river-horse*. The modern traveller Thevenot, who saw one of these animals at Cairo, says, "This animal was of a tan colour; its hind parts resemble those of an ox or buffaloe, excepting that its feet were shorter and thicker; in size it is equal to a camel; its snout, or nose, is like that of an ox, and its body twice as big; its head resembles that of an horse, and is of the same size; its eyes are small; its crest is very thick; its ears are small; its nostrils very wide and open; its feet are very thick, pretty large, and have each four toes, like those of a crocodile; its tail is small, without any hair, like that of an elephant; its lower jaw has four large teeth, about half a foot long, two of them crooked, and as thick as the horns of an ox, one of which is on each side of the throat; besides these it has two others, which are straight, of the same thickness as those which are crooked, and project forwards." The river-horse shelters himself among the reeds; and the *behemoth* is said to be *in the covert of the reeds and fens*, and to be *compassed about with the willows of the brook*. The river-horse feeds upon the herbage of the Nile; and the *behemoth* is said to *eat grass as an ox*. No creature is known to have stronger ribs than the river-horse; and the bones of the behemoth are *as strong pieces of brass, like bars of iron*. See Lowth's notes on his 6th Prelection, 8vo edit.

15 *His*

15 *His* scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his sneezings a light doth shine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out (*f*).

20 Out of his nostrils goeth smoke, as out of a seething-pot or cauldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him;

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAP. XLII.

Job humbleth himself before God, who accepteth him, and commands his friends to make due submission. He blesses the latter end of Job, doubling all his fortunes.

THEN Job answered the Lord, and said,

2 I know that thou canst *do* every *thing*, and *that* no thought can be with-holden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 And it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them: The Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him,

(*e*) Leviathan is derived from the Hebrew *leui*, *coupled*, and *ten*, *a dragon*, i. e. a *large serpent*, or *fish*: as the word *tenin* is used both for a *land serpent*, and a kind of fish; so that, after comparing what Bochart and others have written on the subject, it appears to me, says Parkhurst, that the Hebrew compound *leuiten*, the *coupled dragon*, denotes some animal, partaking of the nature both of land serpents and fishes, and in this place signifies the *crocodile*, which lives as well under water as on shore. See Boch. tom. ii. pag. 769. Who seems to have proved by arguments strictly conclusive, that the *crocodile* must be meant in this chapter. I would just observe, that the word occuring, chap. iii. 8. of this book, Parkhurst thinks that it contains an allusion to the punishment of some kind of criminals, who were cast to the crocodiles to be devoured by them. Johnson, in his Natural History of Quadrupedes, p. 143, says, that among some of the Indians these animals were formerly kept for this purpose.

(*f*) This is nearer the truth, says Dr. Young, than at first view may be imagined. The crocodile, according to the naturalists, lying long under water, and being there forced to hold its breath; when it emerges, the breath, long repressed, is hot, and bursts out so violently, that it resembles fire and smoke. The horse suppresseth not his breath by any means so long; neither is he so fierce and animated, yet the most correct of poets ventures to use the same metaphor concerning him. By this I would caution against a false opinion of the boldness of the eastern metaphors from passages ill understood.

and

and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold.

12 So the Lord bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt, Jemima; and the name of the ſecond, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died, *being* old, and full of days.

The BOOK of PSALMS.

I. Day. Morning Prayer.

PSALM I.

The happineſs of the godly; the unhappineſs of the ungodly.

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

4 The ungodly *are* not ſo; but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

PSALM II.

The kingdom of Chriſt: kings are exhorted to accept it.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his Anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

7 I will declare the decree: The Lord hath ſaid unto me, Thou *art* my ſon; this day have I begotten thee.

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiſs the ſon, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: Bleſſed *are* all they that put their truſt in him.

PSALM III.

The ſecurity of God's protection.

A Pſalm of David, when he fled from Abſalom his ſon.

LORD, how are they increaſed that trouble me! many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O Lord, *art* a ſhield for me; my glory, and the lifter-up of mine head.

PSALMS.] The book of Pſalms is in the original Hebrew intitled *Seper télim*, i. e. the *book of Hymns* or *Praiſes*; becauſe, though it likewiſe contains prayers, complaints, hiſtories and deſcriptions, yet the principal part is taken up with the praiſes of God. The Greeks call them *Pſalms*, which word ſignifies properly compoſitions ſet or ſung to muſic. The far greateſt part of the Pſalms were compoſed by David, and the reſt by ſeveral other inſpired authors; which were added to thoſe of David, when, according to the Jewiſh tradition, they were all collected together in one volume by Ezra, after the return of the Jews from the Babyloniſh captivity, and placed among the canonical books. The Pſalms are all written in a poetical ſtyle, though perhaps it is impoſſible to tell of what particular kind the poetry of the Hebrews was. The Pſalms however abound with ſublime and figurative expreſſions, ſufficient to denominate them truly poetical. As the ſtyle of them is noble, ſo is it proper to raiſe the no-

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked, for the Lord ſuſtained me.

6 I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O Lord, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the Lord: thy bleſſing *is* upon thy people. Selah.

PSALM IV.

David prayeth for audience. He reproveth and exhorteth his enemies. Man's happineſs is in God's favour.

To the chief muſician on Neginoth (*g*), A Pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs; have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But know, that the Lord hath ſet apart him that is godly for himſelf: the Lord will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs, and put your truſt in the Lord.

6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us (*h*).

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, Lord, only makeſt me dwell in ſafety.

PSALM V.

David, profeſſing his faith, prayeth unto God to guide him, to deſtroy his enemies, and to preſerve the godly.

To the chief muſician upon Nehiloth, A Pſalm of David.

GIVE ear to my words, O Lord, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth; their inward part *is* very wickedneſs; their throat *is* an open ſepulchre; they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions; for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy; becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee.

12 For thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him, as *with* a ſhield.

I. Day. Evening Prayer.

PSALM VI.

David's complaint in his ſickneſs: by faith he triumphs over his enemies.

To the chief muſician on Neginoth upon Sheminith, A Pſalm of David.

O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my ſoul: Oh, ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning: all the night make I my bed to ſwim: I water my couch with my tears.

bleſt thoughts in the minds of men; on which account this book has been always held in the greateſt veneration; inſomuch that in the earlier ages, the biſhops, prieſts, and all the religious, were expected to have it by heart. Melanchton ſays of it, that it is the moſt elegant work extant in the world; and St. Baſil tells us that in it may be found a complete body of divinity. Hence the number of commentaries upon it are almoſt endleſs; above ſix hundred are enumerated, excluſive of thoſe which have been written on the whole body of the Scriptures, and on particular Pſalms; and no wonder, when we conſider that there is ſuch an uſeful variety in this book, as may by an eaſy accommodation be made to ſerve every one of our occaſions. The verſion before us is poſterior to that in the liturgy, and far more cloſely tranſlated from the Hebrew; that being principally taken from the LXX.

7 Mine

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my ſupplication; the Lord will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSALM VII.

David prayeth againſt the malice of his enemies, profeſſing his innocency. By faith he ſeeth his defence, and their deſtruction.

Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.

O Lord my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, rending *it* in pieces, while *there is* nõne to deliver.

3 O Lord my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy:)

5 Let the enemy perſecute my ſoul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O Lord, in thine anger, lift up thyſelf, becauſe of the rage of mine enemies; and awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The Lord ſhall judge the people: judge me, O Lord, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh, let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will wet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He hath made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his righteouſneſs: and will ſing praiſe to the name of the Lord moſt high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief muſician upon Gittith,
A Pſalm of David.

O Lord our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers; the moon and the ſtars which thou haſt ordained;

4 What *is* man that thou art mindful of him? and the ſon of man that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field;

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth thro' the paths of the ſea.

9 O Lord our Lord, how excellent *is* thy name in all the earth!

II. Day. Morning Prayer.

PSALM IX.

David praiſeth God for executing of Judgment: he inciteth others to praiſe him: he prayeth that he may have cauſe to praiſe him.

To the chief muſician upon Muth-labben,
A Pſalm of David.

I Will praiſe *thee*, O Lord, with my whole heart; I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

(g) Concerning the authenticity of theſe *titles* in general, there is great doubt amongſt commentators. It is the opinion of the very learned Biſhop of Meaux, that they were both given and preſerved by divine interpoſition, that their arguments and the writers of them might be known: Nor can there be any reaſon for expunging them, ſince they are found in the text and all the verſions, and have been thought worthy of explanation by Jewiſh as well as Chriſtian commentators. 'Tis true, there are many who take theſe titles in different ſenſes; but I cannot find one ancient interpreter who doubts of their authority; whence we conclude, ſays he, that though the titles as well as the other texts may have different interpretations as well as various readings, yet that thoſe which are agreed to have

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe; thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O Lord; conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The Lord is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion; Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not always be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O Lord! let not man prevail: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: *that* the nations may know themſelves *to be but* men. Selah.

PSALM X.

The Pſalmiſt prayeth to God for remedy againſt the outrage of the wicked: he profeſſeth his confidence.

WHY ſtandeſt thou afar off, O Lord? *why* hideſt thou thyſelf in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing and deceit, and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face; he will never ſee *it*.

12 Ariſe, O Lord; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee; thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked and the evil *man*: ſeek out his wickedneſs *till* thou find none.

16 The Lord *is* King for ever and ever: the heathen are periſhed out of his land.

17 Lord, thou haſt heard the deſire of the

been in the original books, were never called in queſtion by any divine of antiquity." The moſt ſatisfactory account of them extant, that we know of, is Calmet's Diſſertation upon the Hebrew Inſtruments of Muſic, and the Univ. Hiſt. vol. iii. p. 194. We obſerve, that the *chief muſician* mentioned in the title of Pſalm IV. is generally ſuppoſed to have been the preceptor or chief ſinger in the temple worſhip; and that *Neginoth* conſequently implies the *ſtringed inſtruments* to which the pſalm was to be ſung. Fenwick, however, who conceives that all the pſalms immediately refer to Chriſt, has endeavoured to prove at large, that the words would be more properly rendered, *To him who giveth the victory*, or *cauſeth us to triumph in tribulations*.

(*b*) For the underſtanding of this and ſeveral other paſſages in the Pſalms, it muſt be remembered, that when Moſes had prepared the ark, in which he depoſited the tables of the covenant, the glory of the Lord filled the tabernacle; and after this, wherever the ark reſided, God always manifeſted his peculiar preſence amongſt his people, by a glorious viſible appearance upon the mercy-ſeat; and this continued as long as Solomon's temple laſted. It is this which is always alluded to where mention is made in the Pſalms of the *light of God's countenance*, or *his making*

humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSALM XI.

David encourageth himſelf in God againſt his enemies. The providence and juſtice of God.

To the chief muſician, *A Pſalm* of David.

IN the Lord put I my truſt: how ſay ye to my ſoul, Flee ye *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The Lord *is* in his holy temple, the Lord's throne *is* in heaven: his eyes behold, his eyelids try the children of men.

5 The Lord trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall* be the portion of their cup.

7 For the righteous Lord loveth righteouſneſs; his countenance doth behold the upright.

II. Day. Evening Prayer.

PSALM XII.

David, deſtitute of human comfort, craveth help of God: he comforteth himſelf with God's judgments on the wicked, and confidence in God's tried promiſes.

To the chief muſician upon Sheminith, A Pſalm of David.

HELP, Lord; for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart, do they ſpeak.

3 The Lord ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Who have ſaid, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord; I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the Lord *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSALM XIII.

David complaineth of delay in help: he prayeth for preventing grace: he boaſteth of Divine mercy.

To the chief muſician, A Pſalm of David.

HOW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, having ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider *and* hear me, O Lord my God: lighten mine eyes, leſt I ſleep *the ſleep* of death;

4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me, rejoice when I am moved.

5 But I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the Lord, becauſe he hath dealt bountifully with me.

PSALM XIV.

David deſcribeth the corruption of a natural man: he convinceth the wicked by the light of their conſcience: he glorieth in the ſalvation of God.

To the chief muſician, *A Pſalm* of David.

THE fool (*i*) hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good.

2 The Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide, they are *all* together become filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 Ye have ſhamed the counſel of the poor, becauſe the Lord *is* his refuge.

7 Oh, that the ſalvation of Iſrael *were come*

ing his face to ſhine. Now as this was a ſtanding miraculous teſtimony of God's peculiar Providence over the Jews; hence thoſe expreſſions of his *making his face to ſhine*, his *lifting up the light of his countenance*, and the like, did in common uſe ſignify his being gracious unto them, and taking them under his immediate protection. They are uſed in this ſenſe, Numb. vi. 24. In like manner the *hiding of God's face*, meant the withdrawing of his favour and protection from them.

(*i*) By the *fool* is here meant the pagan: It is thus that Job, ch. xiii. 8. calls the heatheniſh Cutheans, *children of fools*; that is, of Gentile extraction. In eminent calamity it was in the early ages a pagan practice, not only to call in queſtion the exiſtence of their deities, but likewiſe to proſecute them with the moſt dreadful curſes and

imprec-

out of Zion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

III. Day. Morning Prayer.

PSALM XV.

David deſcribeth a citizen of Zion.

A Pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things*, ſhall never be moved.

PSALM XVI.

David, in diſtruſt of merit, and hatred of idolatry, fleeth to God for preſervation: he ſheweth the hope of his calling, of the reſurrection, and life everlaſting.

Michtam of David.

PReſerve me, O God: for in thee do I put my truſt.

2 *O my ſoul*, thou haſt ſaid unto the Lord, Thou *art* my Lord: my goodneſs *extendeth* not to thee:

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied, *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night-ſeaſons.

8 I have ſet the Lord always before me: becauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine Holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSALM XVII.

David, in confidence of his hope and integrity, craveth defence of God againſt his enemies: he ſheweth their pride, craft, and eagerneſs.

A Prayer of David.

HEAR the right, O Lord; attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence; let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night; thou haſt tried me, *and* ſhalt find nothing; I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou, that ſaveſt by thy right hand them which put their truſt *in thee*, from thoſe that riſe up *againſt them.*

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings,

9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O Lord, diſappoint him, caſt him

imprecations. The Jews, fond of imbibing the cuſtoms of their pagan neighbours, ſeem to have enfranchiſed this amongſt others. In the ſimplicity of early ages, when men were at their eaſe, that general opinion, ſo congenial to the human mind, of a God, and his moral government, was ſo ſtrong, as never to be brought into queſtion. It was when they found themſelves in diſtreſs and miſery, whether in public or private life, that they began to complain, to queſtion the juſtice, or deny the exiſtence of Providence. The reaſon for which conduct was this: In the ancient world the belief of a moral providence was amongſt their moſt inconteſted principles; but concerning the nature and extent of this providence, they had indeed very inadequate conceptions, being miſled by the extraordinary manner in which the firſt exertions of it were manifeſted, to expect more inſtant and immediate protection than the nature of the diſpenſation afforded; ſo that theſe men being in their own opinion the moſt worthy objects of the concern of Providence, whenever they became preſſed by civil or domeſtic diſtreſſes, ſuppoſed all to be loſt, and the world without a governor.

down:

down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure:* they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

III. Day. Evening Prayer.

PSALM XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

To the chief muſician, *A pſalm* of David, the ſervant of the Lord, who ſpake unto the Lord the words of this ſong, in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid,

I Will love thee, O Lord, my ſtrength.

2 The Lord *is* my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth (*k*).

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place; his pavillion round about him *were* dark waters; *And* thick clouds of the ſkies.

12 At the brightneſs *that was* before him, his thick clouds paſſed; hail *ſtones* and coals of fire.

13 The Lord alſo thundered in the heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered, at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils (*l*).

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the Lord was my ſtay.

19 He brought me forth alſo into a large place; he delivered me, becauſe he delighted in me.

20 The Lord rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him, and I kept myſelf from mine iniquity.

24 Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thyſelf merciful; with an upright man thou wilt ſhew thyſelf upright.

26 With the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darkneſs.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the Lord is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God, ſave the Lord? or who *is* a Rock, ſave our God?

(*k*) In this, and the eight following verſes, David deſcribes, by the ſublimeſt expreſſions and the grandeſt terms, the Majeſty of God, and the awful manner in which He came to his aſſiſtance. The repreſentation of the ſtorm in theſe verſes, muſt be allowed by all ſkilful and impartial judges, to be truly ſublime and noble, and in the genuine ſpirit of poetry. The ſhaking of the earth, the trembling of the mountains and pillars of heaven; the ſmoke that drove out of his noſtrils; the flames of devouring fire that flaſhed from his mouth; the heavens bending down to convey him to the battle; his riding upon a cherub, and rapidly flying on the wings of a whirlwind; his concealing his Majeſty in the thick clouds of heaven; the burſting of the lightnings from the horrid darkneſs; the uttering

his

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hind's *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them, that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the Lord, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people; *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The Lord liveth, and bleſſed *be* my rock; and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king; and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

IV. Day. Morning Prayer.

PSALM XIX.

The creatures ſhew God's glory; the word, his grace. David prayeth for grace.

To the chief muſician, A Pſalm of David.

THE heavens declare the glory of God; and the firmament ſheweth his handy-work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he ſet a tabernacle for the ſun;

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going-forth *is* from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7 The law of the Lord *is* perfect, converting the ſoul: the teſtimony of the Lord *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes.

9 The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from preſumptuous *ſins*; let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O Lord, my ſtrength and my redeemer.

PSALM XX.

The church bleſſeth the king in his exploits: her confidence in God's ſuccour.

To the chief muſician, A Pſalm of David.

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee:

his voice in peals of thunder; the ſtorm of fiery hail; the melting of the heavens, and their diſſolving into floods of tempeſtuous rains; the cleaving of the earth, and diſcloſing the bottom of the hills, and the ſubterraneous channels, or torrents of water, by the very breath of the noſtrils of the Almighty;----are all of them circumſtances which create admiration, excite a kind of horror, and exceed every thing of this nature that is to be found in any of the remains of heathen antiquity. It is undoubted, that this ſtorm is repreſented as real, though David in deſcribing it hath heightened and embelliſhed it with all the ornaments of poetry. See Chandler, Delaney, and Lowth's 9th Prelection.

2 Send thee help from the ſanctuary, and ſtrengthen thee out of Zion:

3 Remember all thy offerings, and accept thy burnt-ſacrifice: Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the Lord fulfil all thy petitions.

6 Now know I, that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the Lord our God.

8 They are brought down and fallen; but we are riſen, and ſtand upright.

9 Save, Lord: let the King hear us when we call.

PSALM XXI.

A thankſgiving for victory. Confidence of further ſucceſs.

To the chief muſician, A Pſalm of David.

THE King ſhall joy in thy ſtrength, O Lord; and in thy ſalvation how greatly ſhall he rejoice!

2 Thou haſt given him his heart's deſire, and haſt not with-holden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation: honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the Lord, and through the mercy of the moſt High, he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies; thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device, *which* they are not able *to perform.*

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings, againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: *ſo* will we ſing, and praiſe thy power.

IV. Day. Evening Prayer.

PSALM XXII.

David complaineth in great diſcouragement: he prayeth in great diſtreſs: he praiſeth God.

To the chief muſician upon Aijeleth Shahar, A Pſalm of David.

MY God, my God! why haſt thou forſaken me, *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God! I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying,*

8 He truſted on the Lord, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou did make me hope, *when I was* upon my mother's breaſts.

10 I was caſt upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me, for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a pot-ſherd; and my tongue cleaveth to my jaws: and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me: the aſſem-

(*l*) This is a deſcription of the effects of the earthquake, by which the earth was riven or rent in ſunder, and ſuch clefts made in it, that the ſubterraneous paſſages of the waters were diſcovered, by the eruption of vaſt quantities of water proceeding from the breaches of it, as have frequently been the effects of violent earthquakes. In that great one which happened at Jamaica in the year 1692, in ſome places iſſued forth out of the clefts whole rivers of water, ſpouting up a great height into the air, which ſeemed to threaten a deluge even twelve miles from the ſea; in others there were formed new lakes of water covering a thouſand acres. Many other inſtances of the

bly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O Lord; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee.

23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth, ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him; it ſhall be accounted to the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSALM XXIII.

David's confidence in God's grace.

A Pſalm of David (*m*).

THE Lord *is* my ſhepherd; I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me; thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

V. Day. Morning Prayer.

PSALM XXIV.

God's lordſhip in the world. The citizens of his ſpiritual kingdom. An exhortation to receive him.

A Pſalm of David.

THE earth *is* the Lord's, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.

8 Who *is* this King of glory? the Lord ſtrong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlaſting doors; and the King of glory ſhall come in.

10 Who is this King of glory? the Lord of hoſts, he *is* the King of glory. Selah.

PSALM XXV.

David, in confidence, prayeth for remiſſion of ſins, and for help in affliction.

A Pſalm of David.

UNTO thee, O Lord, do I lift up my ſoul.

2 O my God, I truſt in thee: let me not be aſhamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy ways, O Lord; teach me thy paths.

5 Lead me in thy truth, and teach me: for

like ſort might be mentioned. Theſe dreadful eruptions of water may well be called the *channels*, or rather *torrents of water*, or of the ſea, which diſcovered themſelves as the effect of the earthquake. The Pſalmiſt adds, *The foundations of the world were diſcovered*; i. e. ſuch large and deep chaſms, or apertures, were made by the violence of the ſhock, that one might almoſt ſee the very foundations; or, as Jonah calls them, the *bottoms*, or rather the *extremities* of the mountains, in the bottom of the ſea. Theſe may be well called *the foundations of the world*, as their baſes run deep into the earth, and thereby add greatly to the ſecurity and ſtability of it. Chandler.

thou

thou *art* the God of my ſalvation; on thee do I wait all the day.

6 Remember, O Lord, thy tender mercies, and thy loving-kindneſſes: for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me for thy goodneſs ſake, O Lord.

8 Good and upright *is* the Lord: therefore will he teach ſinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the Lord *are* mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.

11 For thy name's ſake, O Lord, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the Lord? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe, and his ſeed ſhall inherit the earth.

14 The ſecret of the Lord *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the Lord: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon my affliction, and my pain, and forgive all my ſins.

19 Conſider mine enemies; for they are many, and they hate me with cruel hatred.

20 O keep my ſoul, and deliver me: let me not be aſhamed; for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me: for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

PSALM XXVI.

David reſorteth unto God, in confidence of his integrity.

A Pſalm of David.

JUDGE me, O Lord; for I have walked in mine integrity: I have truſted alſo in the Lord; *therefore* I ſhall not ſlide.

2 Examine me, O Lord, and prove me; try my reins and my heart.

3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evil doers; and will not ſit with the wicked.

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O Lord.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wonderous works.

8 Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men:

10 In whoſe hands *is* miſchief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregations will I bleſs the Lord.

V. Day. Evening Prayer.

PSALM XXVII.

David ſuſtaineth his faith by the power of God, by his love to the ſervice of God, and by prayer.

A Pſalm of David.

THE Lord *is* my light, and my ſalvation; whom ſhall I fear? the Lord *is* the ſtrength of my life; of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me; he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt*, Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek.

9 Hide not thy face *far* from me; put not

(*m*) In this pſalm David expreſſes his confidence in God, who had delivered him from the perſecutions of Saul, and ſettled him in a proſperous condition: whom therefore he here compares, firſt, to a good ſhepherd, who carefully feeds, and diligently watches over his flock; and, ſecondly, to an hoſpitable friend, by whom he was ſure of being liberally and ſplendidly entertained. It has been obſerved, that though the Pſalms in general appear with inimitable beauty, even in the dreſs in which we have them; yet it ſhould always be conſidered how much they muſt be ſuppoſed to fall ſhort of their original excellence, to thoſe who view them only in a tranſlation, nay, in almoſt a literal tranſlation, and that from a language which abounds in bold figures and many ellipſis, all of which muſt be ſupplied in the tranſlation, or elſe to common readers it would be utterly unintelligible. Hence the Pſalms lie under greater diſadvantages than any writings, either in the Greek or Latin languages.

thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted*, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

PSALM XXVIII.

David prayeth earneſtly againſt his enemies: he bleſſeth God: he prayeth for the people.

A Pſalm of David.

UNTO thee will I cry, O Lord, my rock; be not ſilent to me: leſt *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands; render to them their deſert.

5 Becauſe they regard not the works of the Lord, nor the operation of his hands; he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the Lord, becauſe he hath heard the voice of my ſupplications.

7 The Lord *is* my ſtrength and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The Lord *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSALM XXIX.

David exhorteth princes to give glory to God, by reaſon of his power, and protection of his people.

A Pſalm of David.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and ſtrength.

2 Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

3 The voice of the Lord *is* upon the waters: the God of glory thundereth; the Lord *is* upon many waters.

4 The voice of the Lord *is* powerful; the voice of the Lord *is* full of majeſty.

5 The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire:

8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh.

9 The voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The Lord ſitteth upon the flood; yea, the Lord ſitteth King for ever.

11 The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.

VI. Day. Morning Prayer.

PSALM XXX.

David praiſeth God for his deliverance: he exhorteth others to praiſe Him, by example of God's dealing with him.

A Pſalm *and* Song, *at* the dedication of the houſe of David.

I Will extol thee, O Lord; for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

2 O Lord my God, I cried unto thee, and thou haſt healed me.

3 O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved;

7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong. Thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O Lord; and unto the Lord I made my ſupplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the duſt praiſe thee? Shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs;

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent. O Lord my God, I will give thanks unto thee for ever.

PSALM

PSALM XXXI.

David, ſhewing his confidence in God, craveth his help: he rejoiceth in his mercy: he prayeth in his calamity: he praiſeth God for his goodneſs.

To the chief muſician, A Pſalm of David.

IN thee, O Lord, I do put my truſt: let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me; deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs; therefore for thy name's ſake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I truſt in the Lord.

7 I will be glad, and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble: mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many: fear *was* on every ſide; while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O Lord: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

17 Let me not be aſhamed, O Lord: for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence; which ſpeak grievous things proudly and contemptuouſly againſt the righteous.

19 Oh, how great *is* thy goodneſs, which thou haſt laid up for them that fear thee: *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the Lord: for he hath ſhewed me his marvellous kindneſs, in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs, thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

VI. Day. Evening Prayer.

PSALM XXXII.

Bleſſedneſs conſiſteth in remiſſion of ſins. Confeſſion of ſins giveth eaſe to the conſcience. God's promiſes bring joy.

A Pſalm of David, Maſchil.

BLeſſed *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old, through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding-place; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about.

11 Be glad in the Lord, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

PSALM

PSALM XXXIII.

God is to be praiſed for his goodneſs and providence.

REjoice in the Lord, O ye righteous: *for* praiſe is comely for the upright.

2 Praiſe the Lord with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play ſkilfully with a loud noiſe.

4 For the work of the Lord *is* right: and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as an heap: he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the Lord; *and* the people *whom* he hath choſen for his own inheritance.

13 The Lord looketh from heaven; he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike; he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the Lord: he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him, becauſe we have truſted in his holy name.

22 Let thy mercy, O Lord, be upon us, according as we hope in thee.

PSALM XXXIV.

David praiſeth God, and exhorteth others thereto.

A Pſalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I Will bleſs the Lord at all times; his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear *thereof*, and be glad.

3 O magnify the Lord with me, and let us exalt his name together.

4 I ſought the Lord, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not aſhamed.

6 This poor man cried, and the Lord heard *him*, and ſaved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the Lord *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the Lord ye his ſaints: for *there* is no want to them that fear him.

10 The young lions do lack, and ſuffer hunger: but they that ſeek the Lord ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is *he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good; ſeek peace, and purſue it.

15 The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the Lord *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.

18 The Lord *is* nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit.

19 Many *are* the afflictions of the righteous; but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

VII. Day. Morning Prayer.

PSALM XXXV.

David prayeth for his own ſafety, and his enemies confuſion.

A Pſalm of David.

PLEAD *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion, that deviſe my hurt.

5 Let

5 Let them be as chaff before the wind; and let the angel of the Lord chaſe *them.*

6 Let their way be dark and ſlippery; and let the angel of the Lord perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who *is* like unto thee, which deliereſt the poor from him that is too ſtrong for him; yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I humbled my ſoul with faſting; and my prayer returned into mine own boſom.

14 I behaved myſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together; *yea,* the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me,* and ceaſed not:

16 With hypocritical mockers in feaſts; they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cauſe.

20 For they ſpeak not peace; but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it.*

22 *This* thou haſt ſeen, O Lord: keep not ſilence; O Lord, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs; and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be clothed with ſhame and diſhonour, that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs *and* of thy praiſe all the day long.

PSALM XXXVI.

The grievous eſtate of the wicked. The excellency of God's mercy. David prayeth for favour to God's children.

To the chief muſician, *A Pſalm* of David the ſervant of the Lord.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that is* not good: he abhorreth not evil.

5 Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preſerveſt man and beaſt.

7 How excellent *is* thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhall make him drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

VII. Day. Evening Prayer.

PSALM XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.

A Pſalm of David.

FRET not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the Lord, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight

4 Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the Lord; truſt alſo in him; and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

7 Reſt in the Lord, and wait patiently for him; fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be:* yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh at him: for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation (*n*).

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as the fat of lambs: they ſhall conſume: into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him ſhall inherit the earth: and *they that be* curſed of him ſhall be cut off.

23 The ſteps of a *good* man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth *him* with his hand.

25 I have been young, and *now* am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth; and his ſeed *is* bleſſed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forſaketh not his ſaints; they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together: the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the Lord: *he is* their ſtrength in the time of trouble.

40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

VIII. Day. Morning Prayer.

PSALM XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

A Pſalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

(*n*) I cannot but think, ſays a writer on the Pſalms, that theſe are figurative expreſſions; and that David underſtood by theſe weapons, with which he has furniſhed the ungodly, their bitter and malicious invectives, their foul and falſe reproaches, &c. Theſe were the arms, in the uſe of which, as he frequently complains, they were admirably well ſkilled. In ſhort, this verſe ſeems to be explained to this ſenſe by Pſalm lvii. 5. where, ſpeaking of wicked men, it is ſaid, *Whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword:* And if ſo, then the next verſe will mean, that their intention will be fruſtrated; they ſhall not do the miſchief they intended; *their bows ſhall be broken*, and their invectives and calumnies ſhall recoil, and do themſelves hurt; *their* ſharp *ſword*, their falſe and malicious tongues, *ſhall pierce through their own ſoul.* And that this was the pſalmiſt's meaning, who can doubt, after reading Pſalm lxiv. 3. where the wicked doers are ſaid to have *whet their tongue like a ſword, and to ſhoot out their arrows, even bitter words?* By the way, this agrees well with the learned author's conjecture mentioned above.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger; neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink *and* are corrupt, becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly: I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe*, and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 Lord, all my deſire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life lay ſnares *for me:* and they that ſeek my hurt ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man, *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong; and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good are mine adverſaries: becauſe I follow *the thing that* good *is*.

21 Forſake me not, O Lord: O my God, be not far from me.

22 Make haſte to help me, O Lord my ſalvation.

PSALM XXXIX.

David's care of his thoughts. The conſideration of the brevity and vanity of life. The reverence of God's judgments, and prayer, are the bridles of his impatience.

To the chief muſician, *even* to Jeduthun, A Pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good; and my ſorrow was ſtirred.

3 My heart was hot within me; while I was muſing the fire burned: *then* ſpake I with my tongue;

4 Lord, make me to know mine end, and the meaſure of my days, what it *is*; *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth; and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSALM XL.

The benefit of confidence in God. Obedience is the beſt ſacrifice. The ſenſe of David's evils inflameth his prayer.

To the chief muſician, A Pſalm of David.

I Waited patiently for the Lord; and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God. Many ſhall ſee *it*, and fear, and ſhall truſt in the Lord.

4 Bleſſed *is* that man that maketh the Lord his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God; yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O Lord; let thy loving kindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleaſed, O Lord, to deliver me: O Lord, make haſte to help me.

14 Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame, that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha!

16 Let all thoſe that ſeek thee rejoice and be glad in thee; let ſuch as love thy ſalvation ſay continually, The Lord be magnified.

17 But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and deliverer; make no tarrying, O my God.

VIII. Day. Evening Prayer.

PSALM XLI.

God's care of the poor. David complaineth of his enemies treachery: he fleeth to God for ſuccour.

To the chief muſician, A Pſalm of David.

BLeſſed *is* he that conſidereth the poor: the Lord will deliver him in time of trouble.

2 The Lord will preſerve him, and keep him alive; *and* he ſhall be bleſſed upon the earth: and thou wilt not deliver him into the will of his enemies.

3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul; for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to itſelf; *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me; againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up *his* heel againſt me.

10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the Lord God of Iſrael, from everlaſting, and to everlaſting. Amen, and amen.

PSALM XLII.

David's zeal to ſerve God in the temple; and to truſt in him.

To the chief muſician, Maſchil, for the ſons of Korah.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the Lord will command his loving-kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me; while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSALM XLIII.

David, praying to be reſtored to the temple, promiſeth to ſerve God joyfully: he encourageth his ſoul to truſt in God.

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength: why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

IX. Day. Morning Prayer.

PSALM XLIV.

The church, in memory of former favours, complaineth of her preſent evils: profeſſing her integrity, ſhe fervently prayeth for ſuccour.

To the chief muſician, for the ſons of Korah, Maſchil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them; but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long, and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy; and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat; and haſt ſcattered us among the heathen.

12 Thou ſellеſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours; a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercies ſake.

PSALM XLV.

The majeſty and grace of Chriſt's kingdom. The duty of the church, and the benefits thereof.

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil: A ſong of loves.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth, and meekneſs, *and* righteouſneſs; and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs; therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe;

11 So ſhall the king greatly deſire thy beauty; for he *is* thy Lord; and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift; *even* the rich among the people ſhall intreat thy favour.

13 The king's daughter *is* all glorious within; her cloathing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations; therefore ſhall the people praiſe thee for ever and ever.

PSALM XLVI.

The confidence which the church hath in God. An exhortation to behold it.

To the chief muſician, for the ſons of Korah: A Song upon Alamoth.

GOD *is* our refuge and ſtrength; a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea;

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God; the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the Lord, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder; he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

IX. Day. Evening Prayer.

PSALM XLVII.

The nations are exhorted to entertain the kingdom of Chriſt.

To the chief muſician, A Pſalm for the ſons of Korah.

O Clap your hands, all ye people; ſhout unto God with the voice of triumph:

2 For the Lord moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the Lord with the ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham; for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

A Song and Pſalm for the ſons of Korah.

GREAT *is* the Lord, and greatly to be praiſed in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it*, *and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind.

8 As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSALM XLIX.

Worldly proſperity is not to be admired.

To the chief muſician, A Pſalm for the ſons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding.
4 I will incline mine ear to a parable: I will open my dark ſaying upon the harp.
5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?
6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;
7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:
8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever:)
9 That he ſhould ſtill live for ever, *and* not ſee corruption.
10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.
11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.
12 Nevertheleſs, man, *being* in honour, abideth not: he is like the beaſts *that* periſh.
13 This their way *is* their folly; yet their poſterity approve their ſayings. Selah.
14 Like ſheep they are laid in the grave: death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave, from their dwelling.
15 But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.
16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed;
17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.
18 Though while he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thyſelf:
19 He ſhall go to the generation of his fathers; they ſhall never ſee light.
20 Man *that is* in honour, and underſtandeth not, is like the beaſts that periſh.

X. Day. Morning Prayer.

PSALM L.

The majeſty of God in the church: his order to gather ſaints. The pleaſure of God is not in ceremonies, but in ſincerity of obedience.

A Pſalm of Aſaph.

THE mighty God, *even* the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going-down thereof.
2 Out of Zion, the perfection of beauty, God hath ſhined.
3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.
4 He ſhall call to the heavens from above, and to the earth, that he may judge his people.
5 Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice.
6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.
7 Hear, O my people, and I will ſpeak, O Iſrael; and I will teſtify againſt thee: I *am* God, *even* thy God.
8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.
9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds.
10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.
11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.
12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulneſs thereof.
13 Will I eat the fleſh of bulls, or drink the blood of goats?
14 Offer unto God thankſgiving; and pay thy vows unto the moſt High:
15 And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me.
16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?
17 Seeing thou hateſt inſtruction, and caſteſt my words behind thee.
18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.
19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.
20 Thou ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.
21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch an one* as thyſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.
22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.
23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright*, will I ſhew the ſalvation of God.

PSALM LI.

David prayeth for remiſſion of ſins, for ſanctification, and for the church. God delighteth not in ſacrifice, but in ſincerity.

To the chief muſician, A Pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-ſheba.

HAVE mercy upon me, O God, according to thy loving kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me (*o*).

4 Against thee, thee only have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give *it:* thou delightest not in burnt-offering.

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

David, condemning the spitefulness of Doeg, prophesieth his destruction. The righteous shall rejoice at it. David, upon his confidence in God's mercy, giveth thanks.

To the chief musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boasteth thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue!

5 God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

8 But I *am* like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy Name; for *it is* good before thy saints.

X. Day. Evening Prayer.

PSALM LIII.

David describeth the corruption of a natural man: he convinceth the wicked by the light of their own conscience: he glorieth in the salvation of God.

To the chief musician upon Mahalath, Maschil, *A Psalm* of David.

THE fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

(*o*) No one can read this psalm of David, but must see all the characters of true repentance in the person who wrote it, and the marks of the deepest sorrow and humiliation for the sins of which he had been guilty. Those who reflect upon David's character on account of his conduct in the matter of Uriah, [see 2 Sam. xi. 4. 5, &c.] though they cannot too heartily detest the sin, and must severely censure the offender; yet surely may find some room in their hearts for compassion towards him, when they consider how he was surprised into the first crime, and how the fear and dread of a discovery, and his concern for the life of the woman he had seduced, led him on to farther degrees of deceit and wickedness, till he completed his guilt by the destruction of a great and worthy man;----especially when they behold the greatest monarch of the earth thus humbled for his sins before God! confessing his shame with contrition and confusion of face! calling out for mercy, and imploring pardon, in the presence of his meanest subjects! There is something in such an image of penitence, more fitted to strike the soul with a dread and abhorrence of guilt, than it is possible to express: something more edifying, more adapted to the human infirmities, and more powerful to reform them, than the most perfect example of unsinning obedience; especially, if the supplications and petitions he pours out to God be thoroughly suited to the solemnity of the occasion, and condition of the penitent; as they undoubtedly are in this Psalm. Here the penitent humbly and earnestly begs for mercy;---he acknowledges his sin, and his innate depravity the source of it; he begs to be renewed in the grace of God, and in that

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back: they are altogether become filthy: *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge, who eat up my people as they eat bread? they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee: thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 Oh that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSALM LIV.

David, complaining of the Ziphims, prayeth for ſalvation: upon his confidence in God's help, he promiſeth ſacrifice.

To the chief muſician on Neginoth, Maſchil, *A Pſalm* of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy Name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely ſacrifice unto thee: I will praiſe thy name, O Lord; for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath ſeen *his deſire* upon mine enemies.

PSALM LV.

David prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.

To the chief muſician on Neginoth, Maſchil, *A Pſalm* of David.

GIVE ear to my prayer, O God; and hide not thyſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe;

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, Oh, that I had wings like a dove! *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O Lord, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me, *that* did magnify *himſelf* againſt me; then I would have hid myſelf from him:

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the Lord ſhall ſave me.

17 Evening and morning, and at noon, will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old. Selah. Becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the Lord, and he

that health, which the horror of his wickedneſs had impaired. Above all, he earneſtly beſeeches God, not to caſt him off, nor deliver him up to a reprobate ſenſe. *Caſt me not away from thy preſence:---Take not thy holy ſpirit from me:---O give me the comfort of thy help again:---Deliver me from blood-guiltineſs, O God, thou God of my ſalvation!*---- In one word, the ſoul of ſhame, of ſorrow, of remorſe, of ſincere repentance, and bitter anguiſh under the agonies of guilt, breathes ſtrong and fervent, through every line of this hallowed compoſition. And it is, I doubt not, David's greateſt conſolation at this moment, when he bleſſes God for the providential effects of his fall, that thoſe crimes which wrought his ſhame, and ſorrow, and infamy, have, in the humility, the piety, the contrition of confeſſing them, in this and ſeveral other pſalms, compoſed upon the ſame occaſion, reſcued and reformed millions.

ſhall

ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days; but I will truſt in thee.

XI. Day. Morning Prayer.

PSALM LVI.

David praying to God in confidence of his word, complaineth of his enemies: he profeſſeth his confidence in God's word, and promiſeth to praiſe him.

To the chief muſician upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God: for man would ſwallow me up; he fighting, daily, oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word; in God I have put my truſt; I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings (*p*): put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praiſe *his* word: in the Lord will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death; *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

David complaineth unto God of his dangerous caſe, and encourageth himſelf to praiſe him.

To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me; for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt.

2 I will cry unto God moſt high; unto God, that performeth *all things* for me.

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions: *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps; my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, my glory; awake, pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

David, reproving wicked judges, deſcribeth the nature of the wicked, and devoteth them to God's judgments, whereat the righteous ſhall rejoice.

To the chief muſician, Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart ye work wickedneſs; ye weigh the violence of your hands in the earth.

(*p*) David's whole life, from his victory over Goliath, till the death of Saul, was almoſt entirely ſpent in wandering from place to place. He was now in exile at Gath; he comforts himſelf, however, that God was with him wherever he fled; and beheld, as no unconcerned ſpectator, the diſtreſſes of his unhappy ſituation. He therefore adds, *put my tears into thy bottle*; which ſeems to intimate, that the cuſtom of putting tears into the *ampullæ*, or *urnæ lachrymales*, ſo well known among the Romans, was more anciently in uſe amongſt the eaſtern nations, and particularly among the Hebrews. Theſe urns were of different materials; ſome of glaſs, ſome of earth, as may be ſeen in Montfaucon's Antiq. Expliquées, tom. v. p. 116. where alſo may be found the various forms or ſhapes of them. Theſe *urns* were placed on the ſepulchres of the deceaſed, as a memorial of the diſtreſs and affection of their ſurviving relations and friends. It will be difficult to account for this expreſſion of the Pſalmiſt, but upon this ſuppoſition. If this be allowed, when the Pſalmiſt prays *put my tears into thy bottle*, the meaning will be, "Let my diſtreſs, and the tears I have ſhed in conſequence of it, be ever before thee; excite thy kind remembrance of me, and plead with thee to grant the relief I ſtand in need of." The alluſion is pertinent and expreſſive. The next expreſ-

ſion,

3 The wicked are eſtranged from the womb: they go aſtray as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent: *they are* like the deaf adder, *that* ſtoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

XI. Day. Evening Prayer.

PSALM LIX.

David prayeth to be delivered from his enemies: he praiſeth God.

To the chief muſician, Al-taſchith, Michtam of David; when Saul ſent, and they watched the houſe to kill him.

DEliver me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul: the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſin, O Lord.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold:

5 Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips: for who (*ſay they*) doth hear?

8 But thou, O Lord, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord, our ſhield.

12 *For* the ſin of their mouth, *and* the words of their lips let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

David complaining to God of former judgment, prayeth for deliverance: comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.

To the chief muſician upon Shuſhan-eduth, Michtam of David, to teach; when he ſtrove with Aram-naharaim, and with Aram-zobah, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thyſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee, that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

ſion, *are they not in thy book?* denotes the confidence which the Pſalmiſt placed in the kind regard of God towards him, as though he took an account of every tear he ſhed, and would in due time remember and comfort him. See Chandler and Calmet. The continual care and providence which God exerciſes over his people, is frequently repreſented by his keeping a *book* or *regiſter*, in which he records their *conception*, Pſ. cxxxiv. 15. their *birth*, Pſ. lxxxvii. their *actions*, Mal. iii. 6. and what ſhall happen to them, Iſai. xxxiv. 16. Jer. xxii. 30. Dan. xii. 1. See alſo Pſ. lxix. 29.

6 God hath ſpoken in his holineſs; I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law giver.

8 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSALM LXI.

David fleeth to God upon his former experience: he voweth perpetual ſervice unto him, becauſe of his promiſes.

To the chief muſician upon Neginah,
A Pſalm of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the king's life, *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy Name for ever, that I may daily perform my vows.

XII. Day. Morning Prayer.

PSALM LXII.

David profeſſing his confidence in God, diſcourageth his enemies, but encourageth the godly. No truſt is to be put in worldly things. Power and mercy belong to God.

To the chief muſician, to Jeduthun;
A Pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation:

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be*, *and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency; they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God, for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence: I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times, ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them*.

11 God hath ſpoken once, twice have I heard this; that power *belongeth* unto God.

12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSALM LXIII.

David's thirſt for God: his manner of bleſſing God: his confidence of his enemies deſtruction, and his own ſafety.

A Pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is;

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword: they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God; every one that ſweareth by him ſhall glory; but the mouth of them that ſpeak lies ſhall be ſtopped.

PSALM

PSALM LXIV.

David prayeth for deliverance, complaining of his enemies: he promiſeth himſelf to ſee ſuch an evident deſtruction of them, that the righteous ſhall rejoice at it.

To the chief muſician, A Pſalm of David.

HEAR my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity:

3 Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words;

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily; they ſay, Who ſhall ſee them?

6 They ſearch out iniquities; they accompliſh a diligent ſearch; both the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But God ſhall ſhoot at them *with* an arrow; ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

XII. Day. Evening Prayer.

PSALM LXV.

David praiſeth God for his grace. The bleſſedneſs of God's choſen, by reaſon of benefits.

To the chief muſician, A Pſalm *and* Song of David.

PRAISE waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt, and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea:

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power:

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening to rejoice.

9 Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs; and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are clothed with flocks: the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSALM LXVI.

David exhorteth to praiſe God, to obſerve his great works, to bleſs him for his gracious benefits: he voweth for himſelf religious ſervice to God: he declareth God's ſpecial goodneſs to himſelf.

To the chief muſician, A Song *or* Pſalm.

MAKE a joyful noiſe unto God, all ye lands:

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name. Selah.

5 Come, and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard:

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net; thou laidſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads; we went through fire and through water: but thou broughteſt us out into a wealthy *place*.

13 I will go into thy houſe with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.
17 I cried unto him with my mouth, and he was extolled with my tongue.
18 If I regard iniquity in my heart, the Lord will not hear *me:*
19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.
20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

A prayer for the enlargement of God's kingdom, to the joy of the people, and to the increaſe of God's bleſſings.

To the chief muſician on Neginoth, A Pſalm *or* Song.

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. Selah.
2 That thy way may be known upon earth, thy ſaving health among all nations.
3 Let the people praiſe thee, O God; let all the people praiſe thee.
4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.
5 Let the people praiſe thee, O God; let all the people praiſe thee.
6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God, ſhall bleſs us.
7 God ſhall bleſs us; and all the ends of the earth ſhall fear him.

XIII. Day. Morning Prayer.

PSALM LXVIII.

A prayer at the removing of the ark. An exhortation to praiſe God for his mercies, for his care of the church, and for his great works.

To the chief muſician, A Pſalm *or* Song of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.
2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.
3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.
4 Sing unto God, ſing praiſes to his name: Extol him that rideth upon the heavens by his name JAH, and rejoice before him.
5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.
6 God ſetteth the ſolitary in families: he bringeth out thoſe that are bound with chains; but the rebellious dwell in a dry *land.*
7 O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; Selah:
8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.
9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.
10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.
11 The Lord gave the word: great *was* the company of thoſe that publiſhed *it.*
12 Kings of armies did flee apace *(q)*: and ſhe that tarried at home divided the ſpoil.
13 Though you have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.
14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.
15 The hill of God *is as* the hill of Baſhan; an high hill *as* the hill of Baſhan.
16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in; yea, the Lord will dwell *in it* for ever.
17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place.*
18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the Lord God might dwell *among them.*
19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Selah.
20 He that is our God, *is* the God of ſalvation; and unto God the Lord *belong* the iſſues from death.
21 But God ſhall wound the head of his enemies; *and* the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.
22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:
23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.
24 They have ſeen thy goings, O God; *even* the goings of my God, my King, in the ſanctuary.

(*q*) In the original it is *fled away, fled away:* the reduplication of the words denoting their haſty flight and utter diſſipation. The kings who commanded the armies which oppoſed them, fled with their routed forces, and were purſued and deſtroyed by the Iſraelites: *And ſhe that tarried at home divided the ſpoil.* After the conqueſt of the Midianites, God ordered the prey which was taken from them to be divided into two parts, between them who went out on that expedition, and the reſt of the congregation who continued in the tents, Numb. xxxi. 27. and therefore this

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations; *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpearmen, the multitude of the bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O ſing praiſes *unto* the Lord: Selah:

33 To him that rideth upon the heaven of heavens, *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Iſrael *is* he that giveth ſtrength and power unto *his* people. Bleſſed *be* God!

XIII. Day. Evening. Prayer.

PSALM LXIX.

David complaineth of his affliction: he prayeth for deliverance: he devoteth his enemies to deſtruction: he praiſeth God with thankſgiving.

To the chief muſician upon Shoſhannim: *A Pſalm* of David.

SAVE me, O God; for the waters are come in unto *my* ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God.

4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach; ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment; and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and I *was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of my ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O Lord; for thy loving kindneſs *is* good: turn unto me, according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily:

18 Draw nigh unto my ſoul, *and* redeem it: deliver me, becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat: and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they ſee not; and make their loins continually to ſhake.

this was part of the damſel's ſong, that the women who had the charge of the houſhold affairs, were enriched by an equal diviſion of the enemies ſpoils, in which their huſbands and fathers had their ſhare; and, I apprehend, that it is the victory over the Midianites which is here particularly referred to. For, *the Lord gave the word*; avenged the children of Iſrael of the Midianites, Numb. xxxi. 2. *Kings of armies fled away*; five of the Midianitiſh kings being routed and ſlain, ver. 8. *She that tarried at home divided the ſpoil*, according to the diſtribution before-mentioned, vaſt quantities of gold and ſilver being taken; to which there is a plain alluſion in the next verſe.

24 Pour

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate; *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten; and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity, and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the Lord better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this*, *and* be glad: and your heart ſhall live that ſeek God.

33 For the Lord heareth the poor, and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSALM LXX.

David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

To the chief muſician, *A Pſalm* of David, to bring to remembrance.

MAKE *haſte*, O God, to deliver me; make haſte to help me, O Lord.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha!

4 Let all thoſe that ſeek thee, rejoice, and be glad in thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.

5 But I *am* poor and needy: make haſte unto me, O God: thou *art* my help and my deliver; O Lord, make no tarrying.

XIV. Day. Morning Prayer.

PSALM LXXI.

David, in confidence of faith and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul: he praiſeth God, and promiſeth to do it conſtantly and chearfully.

IN thee, O Lord, do I put my truſt: let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me; for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe *and with* thy honour all the day.

9 Caſt me not off in the time of old age; forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me; and they that lay wait for my ſoul, take counſel together,

11 Saying, God hath forſaken him: perſecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wonderous works.

18 Now alſo, when I am old and grey-headed, O God, forſake me not: until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee?

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou Holy One of Iſrael.

23 My

23 My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul, which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

PSALM LXXII.

David praying for Solomon, ſheweth the goodneſs and glory of his kingdom in type, and in truth of Chriſt's kingdom: he bleſſeth God.

A Pſalm for Solomon.

GIVE the king thy judgments, O God, and thy righteouſneſs unto the king's ſon.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The mountains ſhall bring peace to the people, and the little hills by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs: as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: and the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth; the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually; *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon, and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him: all nations ſhall call him bleſſed.

18 Bleſſed *be* the Lord God, the God of Iſrael, who only doeth wonderous things.

19 And bleſſed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the ſon of Jeſſe are ended.

XIV. Day. Evening Prayer.

PSALM LXXIII.

The prophet, prevailing in a temptation, ſheweth the occaſion thereof, the proſperity of the wicked, the wound given thereby, diffidence; the victory over it, knowledge of God's purpoſe, in deſtroying of the wicked, and ſuſtaining the righteous.

A Pſalm of Aſaph.

TRULY God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone: my ſteps had well-nigh ſlipped.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain; violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 They ſet their mouth againſt the heavens, and their tongue walketh through the earth.

10 Therefore this people return hither: and waters of a full *cup* are wrung out to them.

11 And they ſay, How doth God know? and is there knowledge in the moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtened every morning.

15 If I ſay, I will ſpeak thus; behold, I ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the ſanctuary of God: *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo*, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh was I, and ignorant: I was *as* a beaſt before thee.

23 Never-

23 Nevertheleſs, I *am* continually with thee: thou haſt holden me by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

PSALM LXXIV.

The prophet complaineth of the deſolation of the ſanctuary: he moveth God to help, in conſideration of his reproachful enemies, of his children, and of his covenant.

Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation *which* thou haſt purchaſed of old; the rod of thine inheritance *which* thou haſt redeemed; this mount Zion wherein thou haſt dwelt:

3 Lift up thy feet unto the perpetual deſolations; *even* all that the enemy hath done wickedly in the ſanctuary.

4 Thine enemies roar in the midſt of thy congregations; they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees:

6 But now they break down the carved work thereof at once, with axes and hammers:

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us deſtroy them together: they have burned up all the ſynagogues of God in the land.

9 We ſee not our ſigns: *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my King of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

14 Thou brakeſt the heads of Leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: Thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproached thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee increaſeth continually.

XV. Day. Morning Prayer.

PSALM LXXV.

The prophet praiſeth God: he promiſeth to judge uprightly, and rebuketh the proud by conſideration of God's providence.

To the chief muſician, Al-taſchith,
A Pſalm *or* Song of Aſaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wonderous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the Lord *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSALM LXXVI.

A declaration of God's majesty in the church. An exhortation to serve him reverently.

To the chief musician on Neginoth,
A Psalm *or* Song of Asaph.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou *art* to be feared, and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSALM LXXVII.

The psalmist sheweth what fierce combat he had with diffidence, The victory which he had by consideration of God's great and gracious works.

To the chief musician, to Jeduthun,
A Psalm of Asaph.

I Cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.

11 I will remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is so* great a god as *our* God!

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world, the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock, by the hand of Moses and Aaron.

XV. Day. Evening Prayer.

PSALM LXXVIII.

An exhortation both to learn and to preach the law of God. The story of God's wrath against the incredulous and disobedient.

Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, *being* armed *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law;

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with a light of fire:

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths:

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the Lord heard *this*, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt wind to blow in the heaven: and by his power he brought in the ſouth wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſt. But while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill, and believed not for his wonderous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him; and they returned, and enquired early after God,

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he, *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not: yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſart!

41 Yea, they turned back and tempted God, and limited the Holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them.

46 He gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycamore-trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels *among them*.

50 He made a way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence;

51 And ſmote all the firſt-born in Egypt; the chief of *their* ſtrength in the tabernacles of Ham;

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies;

57 But

57 But turned back and dealt unfaithfully, like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword; and was wroth with his inheritance.

63 The fire conſumed their young men; and their maidens were not given to marriage.

64 Their prieſts fell by the ſword; and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph, and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

XVI. Day. Morning Prayer.

PSALM LXXIX.

The pſalmiſt complaineth of the deſolation of Jeruſalem: he prayeth for deliverance, and promiſeth thankfulneſs.

A Pſalm of Aſaph.

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

5 How long, Lord? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins, for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee; according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die;

12 And render unto our neighbours ſevenfold into their boſom, their reproach wherewith they have reproached thee, O Lord.

13 So we, thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSALM LXXX.

The pſalmiſt in his prayer complaineth of the miſeries of the church; and prayeth for deliverance.

To the chief muſician upon Shoſhannim-Eduth: A Pſalm of Aſaph.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God, and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O Lord God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears; and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours; and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river;

12 Why haſt thou *then* broken down her hedges,

hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It is* burned with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man, *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine; and we ſhall be ſaved.

PSALM LXXXI.

An exhortation to a ſolemn praiſing of God. God challengeth that duty by reaſon of his benefits. God, exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.

To the chief muſician upon Gittith:
A Pſalm of Aſaph.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon (*r*); in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee; neither ſhalt thou worſhip any ſtrange god.

10 I *am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Iſrael would none of me:

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 Oh, that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the Lord ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

XVI. Day. Evening Prayer.

PSALM LXXXII.

The pſalmiſt having exhorted the judges, and reproved their negligence, prayeth God to judge.

A Pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods.

2 How long will he judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye *are* gods; and all of you *are* children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

PSALM LXXXIII.

A complaint to God of the enemies conſpiracies. A prayer againſt them that oppreſs the church.

A Song *or* Pſalm of Aſaph.

KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lifted up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation; that the name of Iſrael may be no more in remembrance.

(*r*) The feaſt of the new-moon was always proclaimed by the ſound of trumpets. The fixing the time of the new-moon, for want of aſtronomical tables, was done in this manner. The firſt perſons who obſerved, or thought they obſerved the new-moon, were to repair immediately to the grand council to give notice of it. Inquiry was then made into the credibility of the informers, and ſecondly, whether their information agreed with ſuch computations as they were then able to make. After which the preſident proclaimed the new-moon by ſaying *Mehdeſh*; (i. e. *it is conſecrated*:) this Hebrew word was twice repeated aloud by the people; after which it was ordered to be proclaimed every where by the ſound of the trumpet. See Univ. Hiſt. vol. iii. p. 33. 8vo.

5 For

5 For they have conſulted together with one conſent: they are confederate againſt thee.
6 The tabernacles of Edom, and the Iſhmaelites; of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek; the Philiſtines, with the inhabitants of Tyre;
8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.
9 Do unto them as *unto* the Midianites; as *to* Siſera, as *to* Jabin, at the brook of Kiſon:
10 *Which* periſhed at En-dor: they became *as* dung for the earth.
11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12 Who ſaid, Let us take to ourſelves the houſes of God in poſſeſſion.
13 O my God, make them like a wheel; as the ſtubble before the wind:
14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire;
15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.
16 Fill their faces with ſhame; that they may ſeek thy name, O Lord.
17 Let them be confounded and troubled for ever; yea, let them be put to ſhame, and periſh:
18 That *men* may know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

PSALM LXXXIV.

The prophet, longing for the communion of the ſanctuary, ſheweth how bleſſed they are that dwell therein: he prayeth to be reſtored unto it.

To the chief muſician upon Gittith, A Pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O Lord of hoſts!
2 My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God.
3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young; *even* thine altars, O Lord of hoſts, my King, and my God.
4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.
5 Bleſſed *is* the man whoſe ſtrength *is* in thee; in whoſe heart *are* the ways *of them*.
6 *Who*, paſſing through the valley of Baca, make it a well; the rain alſo filleth the pools.
7 They go from ſtrength to ſtrength; *every one of them* in Zion appeareth before God.
8 O Lord God of hoſts, hear my prayer; give ear, O God of Jacob. Selah.
9 Behold, O God our ſhield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better than a thouſand. I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.
11 For the Lord God *is* a ſun and ſhield: the Lord will give grace and glory: no good *thing* will he with-hold from them that walk uprightly.
12 O Lord of hoſts, bleſſed *is* the man that truſteth in thee.

PSALM LXXXV.

The pſalmiſt, from an experience of former mercies, prayeth for the continuance thereof.

To the chief muſician, A Pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.
2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.
3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf* from the fierceneſs of thine anger.
4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.
5 Wilt thou be angry with us for ever, wilt thou draw out thine anger to all generations?
6 Wilt thou not revive us again, that thy people may rejoice in thee?
7 Shew us thy mercy, O Lord, and grant us thy ſalvation.
8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.
9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.
10 Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other*.
11 Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.
12 Yea, the Lord ſhall give *that which is* good; and our land ſhall yield her increaſe.
13 Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

XVII. Day. Morning Prayer.

PSALM LXXXVI.

David ſtrengtheneth his prayer by the conſcience of his religion, by the goodneſs and power of God: he deſireth the continuance of former grace: complaining of the proud, he craveth ſome token of God's goodneſs.

A Prayer of David.

BOW down thine ear, O Lord; hear me, for I *am* poor and needy.
2 Preſerve my ſoul: for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.
3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Re-

4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer; and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord; and ſhall glorify thy name.

10 For thou *art* great, and doeſt wonderous things: thou *art* God alone.

11 Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them.

15 But thou, O Lord, *art* a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good; that they which hate me may ſee *it*, and be aſhamed; becauſe thou, Lord, haſt holpen me, and comforted me.

PSALM LXXXVII.

The nature and glory of the church. The increaſe, honour, and comfort of the members thereof.

A Pſalm *or* Song for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon, to them that know me: behold Philiſtia, and Tyre, with Ethiopia. This *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 The Lord ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

PSALM LXXXVIII.

A prayer, containing a grievous complaint.

A Song *or* Pſalm for the ſons of Korah: To the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O Lord God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving-kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O Lord; and in the morning ſhall my prayer prevent thee.

14 Lord, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die, from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

XVII. Day. Evening Prayer.

PSALM LXXXIX.

The pſalmiſt praiſeth God for his covenant, for his wonderful power, for his care of his church, for his favour to the kingdom of David: then complaining of contrary events, he expoſtulateth, prayeth, and bleſſeth God.

Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant,

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the Lord? *who* among the ſons of the mighty can be likened unto the Lord?

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee!

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fullneſs thereof, thou haſt founded them.

12 The north and the ſouth, thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the Lord *is* our defence; and the Holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the Holy One, and ſaidſt, I have laid help upon *one that is* mighty; I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him:

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him;

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips;

35 Once have I ſworn by my holineſs, That I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges; thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, Lord, wilt thou hide thyſelf; for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants;

vants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the Lord for evermore. Amen, and Amen.

XVIII. Day. Morning Prayer.

PSALM XC.

Moses setting forth God's providence, complaineth of human fragility, divine chastisements, and brevity of life: he prayeth for the knowledge and sensible experience of God's good providence.

A Prayer of Moses, the man of God.

LORD, thou hast been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep; in the morning *they are* like grass *which* groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told.*

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice, and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

The state of the godly: their habitation, safety, servants, and friend; with the effects of them all.

HE that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

2 I will say of the Lord, *He is* my refuge, and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night, *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness, *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the Lord *which is* my refuge, *even* the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and shew him my salvation.

PSALM XCII.

The prophet exhorteth to praise God, for his great works, for his judgments on the wicked, and for his goodness to the godly.

A Psalm *or* Song for the sabbath-day.

IT *is a* good *thing* to give thanks unto the Lord, and to sing *praises* unto thy name, O most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night;

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord,

5 O Lord, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not, neither doth a fool underſtand this,

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; *it is* that they ſhall be deſtroyed for ever:

8 But thou, Lord, *art moſt* high for evermore.

9 For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered:

10 But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies, *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God,

14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing:

15 To ſhew that the Lord *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

XVIII. Day. Evening Prayer.

PSALM XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE Lord reigneth, he is clothed with majeſty; the Lord is clothed with ſtrength, *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

4 The Lord on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

PSALM XCIV.

The prophet, calling for juſtice, complaineth of tyranny and impiety: he teacheth God's providence: he ſheweth the bleſſedneſs of affliction. God is the defender of the afflicted.

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thyſelf.

2 Lift up thyſelf, thou judge of the earth: render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things; *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The Lord ſhall not ſee; neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The Lord knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law;

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the Lord will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the Lord *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth; thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the Lord is my defence; and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the Lord our God ſhall cut them off.

XIX. Day. Morning Prayer.

PSALM XCV.

An exhortation to praiſe God, for his greatneſs and for his goodneſs; and not to tempt him.

O Come, let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the Lord *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

5 The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worſhip, and bow down: let us kneel before the Lord our maker.

7 For he *is* our God; and we *are* the people of his paſture, and the ſheep of his hand. To-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs;

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSALM XCVI.

An exhortation to praiſe God, for his greatneſs, for his kingdom, and for his general judgment.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the Lord *is* great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the Lord made the heavens.

6 Honour and majeſty *are* before him; ſtrength and beauty *are* in his ſanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord the glory and ſtrength.

8 Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen, *that* the Lord reigneth: the world alſo ſhall be eſtabliſhed, that it ſhall not be moved; he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad; let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice

13 Before the Lord; for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSALM XCVII.

The majeſty of God's kingdom. The church rejoiceth at God's judgments upon idolaters. An exhortation to godlineſs and gladneſs.

THE Lord reigneth; let the earth rejoice: let the multitude of iſles be glad *thereof*.

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw, and trembled.

5 The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs, and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced, becauſe of thy judgments, O Lord.

9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints: he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holineſs.

XIX. Day. Evening Prayer.

PSALM XCVIII.

The Pſalmiſt exhorteth the Jews, the Gentiles, and all creatures, to praiſe God.

A Pſalm.

O Sing unto the Lord a new ſong, for he hath done marvellous things: his right hand and his holy arm, hath gotten him the victory.

2 The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the Lord, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the Lord with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the Lord, the King.

7 Let the ſea roar, and the fullneſs thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together,

9 Before the Lord; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSALM XCIX.

The prophet ſetteth forth the kingdom of God in Zion, and exhorteth all to worſhip him.

THE Lord reigneth; let the people tremble: he ſitteth *between* the cherubims; let the earth be moved.

2 The

2 The Lord *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

4 The king's ſtrength alſo loveth judgment; thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the Lord our God, and worſhip at his footſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name; they called upon the Lord, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt the Lord our God, and worſhip at his holy hill: for the Lord our God *is* holy.

PSALM C.

An exhortation to praiſe God thearfully, for his greatneſs, and for his power.

A Pſalm of Praiſe.

MAKE a joyful noiſe unto the Lord, all ye lands.

2 Serve the Lord with gladneſs: come before his preſence with ſinging.

3 Know ye that the Lord he *is* God; *it is* he *that* hath made us, and not we ourſelves: *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

5 For the Lord *is* good; his mercy *is* everlaſting; and his truth *endureth* to all generations.

PSALM CI.

David maketh a vow and profeſſion of his godlineſs.

A Pſalm of David.

I Will ſing of mercy and judgment: unto thee, O Lord, will I ſing.

2 I will behave myſelf wiſely in a perfect way. O when wilt thou come unto me; I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide; *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 He that worketh deceit ſhall not dwell within my houſe; he that telleth lies ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

XX. Day. Morning Prayer.

PSALM CII.

The prophet in his prayer maketh a grievous complaint: he taketh comfort in the eternity and mercy of God. The mercies of God are to be recorded: he ſuſtaineth his weakneſs by the unchangeableneſs of God.

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

HEAR my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed like ſmoke, and my bones are burned as an hearth.

4 My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6 I am like a pelican of the wilderneſs: I am like an owl of the deſart.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day; *and* they that are mad againſt me, are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping;

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow that declineth; and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the Lord.

19 For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth;

20 To hear the groaning of the prisoner, to loose those that are appointed to death;
21 To declare the name of the Lord in Zion, and his praise in Jerusalem;
22 When the people are gathered together, and the kingdoms to serve the Lord;
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.
25 Of old hast thou laid the foundation of the earth, and the heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
27 But thou *art* the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

An exhortation to praise God for his mercy, and for the constancy thereof.

A Psalm of David.

BLESS the Lord, O my soul: and all that is within me, *bless* his holy name.
2 Bless the Lord, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities; who healeth all thy diseases:
4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies:
5 Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's (*s*).
6 The Lord executeth righteousness and judgment for all *that are* oppressed.
7 He made known his ways unto Moses, his acts unto the children of Israel.
8 The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.
9 He will not always chide; neither will he keep *his anger* for ever.
10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.
12 As far as the east is from the west, *so* far hath he removed our transgressions from us.
13 Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.
14 For he knoweth our frame: he remembereth that we *are* dust.
15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone: and the place thereof shall know it no more.
17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
18 To such as keep his covenant, and to those that remember his commandments, to do them.
19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.
20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
21 Bless ye the Lord, all *ye* his hosts; *ye* ministers of his that do his pleasure.
22 Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

XX. Day. Evening Prayer.

PSALM CIV.

A meditation upon the mighty power and wonderful providence of God. The prophet moveth perpetually to praise God.

BLESS the Lord, O my soul: O Lord my God, thou art very great; thou art clothed with honour and majesty.
2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain.
3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:
4 Who maketh his angels spirits; his ministers a flaming fire:
5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

(*s*) Dr. Delaney observes, that it is generally understood of the eagle, when his feathers molt, and fall off gradually, and new ones succeed, that his youth is renewed with his plumage; and "I am well assured, says he, that these feathers fall by pairs, one in each wing; and that those which fall at once, are the two feathers exactly corresponding to each other in each wing; and that this pair is renewed by a new growth, before the next pair falls: a plain appointment of Providential wisdom and goodness! for by thus preserving the exact balance of the wings, which a very little inequality (the difference of less than half a feather) in either would destroy, the eagle is never utterly disabled from pursuing his prey; though it be evident, he cannot pursue it with full vigour, till all his feathers be renewed; and therefore his youth is then said to be restored." The fact is, all birds have yearly their molting time, when they shed their old, and are afresh furnished with a new stock of feathers. This is most observable of hawks and vultures, and especially of eagles; which, when they are near one hundred years old, cast their feathers, and become bald like young ones, and then new feathers sprout out.

6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.
7 At thy rebuke they fled; at the voice of thy thunder they haſted away.
8 They go up by the mountains; they go down by the vallies unto the place which thou haſt founded for them.
9 Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth.
10 He ſendeth the ſprings into the vallies, *which* run among the hills.
11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.
12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.
13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.
14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth,
15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.
16 The trees of the Lord are full *of ſap*; the cedars of Lebanon which he hath planted;
17 Where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe.
18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.
19 He appointeth the moon for ſeaſons: the ſun knoweth his going down.
20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.
21 The young lions roar after their prey, and ſeek their meat from God.
22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.
23 Man goeth forth to his work and to his labour until the evening.
24 O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.
25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.
26 There go the ſhips: *there is* that Leviathan, *whom* thou haſt made to play therein.
27 Theſe wait all upon thee, that thou mayeſt give *them* their meat in due ſeaſon.
28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.
29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.
30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.
31 The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.
32 He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke.
33 I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being.
34 My meditation of him ſhall be ſweet: I will be glad in the Lord.
35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

XXI. Day. Morning Prayer.

PSALM CV.

An exhortation to praiſe God, and to ſeek out his works. The ſtory of God's providence over Abraham, Joſeph, Jacob, and Moſes; and over the Iſraelites, while in the wilderneſs, and in Canaan.

O Give thanks unto the Lord; call upon his name: make known his deeds among the people.
2 Sing unto him, ſing pſalms unto him: talk ye of all his wonderous works.
3 Glory ye in his holy name; let the heart of them rejoice that ſeek the Lord.
4 Seek the Lord, and his ſtrength: ſeek his face evermore.
5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.
7 He *is* the Lord our God: his judgments *are* in all the earth.
8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.
9 Which *covenant* he made with Abraham, and his oath unto Iſaac;
10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.
12 When they were *but* a few men in number; yea, very few, and ſtrangers in it:
13 When they went from one nation to another, from *one* kingdom to another people:
14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes:
15 *Saying*, Touch not mine anointed, and do my prophets no harm.
16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.
17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant:
18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until

19 Until the time that his word came: the word of the Lord tried him.

20 The king ſent and looſed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure; and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt; and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly; and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He ſent Moſes his ſervant; *and* Aaron whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark; and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig-trees; and brake the trees of their coaſts.

34 He ſpake, and the locuſts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering; and fire to give light in the night.

40 *The people* aſked, and he brought quails; and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out; they ran in the dry places *like* a river.

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.

XXI. Day. Evening Prayer.

PSALM CVI.

The pſalmiſt exhorteth to praiſe God: he prayeth for pardon of ſin: the ſtory of the people's rebellion, and God's mercy: he concludeth with prayer and praiſe.

PRAISE ye the Lord. O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgment, *and* he that doeth righteouſneſs at all times.

4 Remember me, O Lord, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance.

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies; but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he ſaved them for his name's ſake, that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they ſang his praiſe.

13 They ſoon forgat his works; they waited not for his counſel:

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſart.

15 And he gave them their requeſt; but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron, the ſaint of the Lord.

17 The earth opened, and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their Saviour, which had done great things in Egypt;

22 Wonderous works in the land of Ham, *and* terrible things by the Red ſea.

23 There-

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land; they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was accounted unto him for righteouſneſs, unto all generations for evermore.

32 They angered *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, concerning whom the Lord commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them;

37 Yea, they ſacrificed their ſons and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counſel, and were brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction, when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the Lord.

XXII. Day. Morning Prayer.

PSALM CVII.

The pſalmiſt exhorteth the redeemed, in praiſing God, to obſerve his manifold providence over travellers, over captives, ſick men, and ſeamen, and in divers varieties of life.

O GIVE thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the Lord ſay *ſo*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way; they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the Lord in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men (*t*)!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs, and in the ſhadow of death, *being* bound in affliction and iron;

11 Becauſe they rebelled againſt the words of

(*t*) Dr. Hammond remarks very properly that this is a pſalm of anſwering, or parts, to be ſung alternately; having a double burden or intercalary verſe oft recurring. See ver. 6, 13, &c. This is apparent upon the moſt tranſient view of it. We may ſuppoſe one ſide of the choir to have begun with the firſt of the parts, and then the other ſide to have taken the ſecond, and ſo on. The 9th verſe evidently belongs to the firſt part; for the 10th begins quite another ſubject. The compoſition of this pſalm is admirable throughout; and the deſcriptive part of it adds, at leaſt, its ſhare of beauty to the whole: but what is moſt to be admired is the conciſeneſs, and withal the expreſſiveneſs of the diction, which ſtrikes one's imagination with inimitable elegance. The weary and bewildered traveller, the miſerable captive in the hideous dungeon, the ſick and dying man, the ſeaman foundering in a ſtorm—are deſcribed in ſo affecting a manner, that they far exceed any thing of the kind, though never ſo much laboured. See Lowth's 29th Prelection.

God,

God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the Lord in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhoreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits end.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again they are diminished, and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the Lord.

XXII. Day. Evening Prayer.

PSALM CVIII.

David encourageth himself to praise God: he prayeth for God's assistance, according to his promise: his confidence in God's help.

A Song *or* Psalm of David.

O GOD, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered: save *with* thy right hand and answer me.

7 God hath spoken in his holiness; I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manasseh *is* mine: Ephraim also *is* the strength of mine head: Judah *is* my law-giver;

9 Moab *is* my wash-pot; over Edom will I cast out my shoe: over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM

PSALM CIX.

David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them: he ſheweth their ſin: complaining of his own miſery, he prayeth for help: he promiſeth thankfulneſs.

To the chief muſician, A Pſalm of David.

HOLD not thy peace, O God of my praiſe;
2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.
3 They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe.
4 For my love, they are my adverſaries: but I *give myſelf unto* prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let Satan ſtand at his right hand.
7 When he ſhall be judged, let him be condemned: and let his prayer become ſin.
8 Let his days be few; *and* let another take his office.
9 Let his children be fatherleſs, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.
11 Let the extortioner catch all that he hath; and let the ſtranger ſpoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.
13 Let his poſterity be cut off; *and* in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembered with the Lord; and let not the ſin of his mother be blotted out.
15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.
16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.
17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.
18 As he clothed himſelf with curſing like as with a garment; ſo let it come into his bowels like water, and like oil into his bones.
19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.
20 *Let* this *be* the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.
21 But do thou for me, O God the Lord, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.
22 For I *am* poor and needy, and my heart is wounded within me.
23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt.
24 My knees are weak through faſting; and my fleſh faileth of fatneſs.
25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.
26 Help me, O Lord my God: O ſave me, according to thy mercy:
27 That they may know that this *is* thy hand: *that* thou, Lord, haſt done it.
28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice.
29 Let mine adverſaries be clothed with ſhame, and let them cover themſelves with their own confuſion, as with a mantle.
30 I will greatly praiſe the Lord with my mouth; yea, I will praiſe him among the multitude.
31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

XXIII. Day. Morning Prayer.

PSALM CX.

The kingdom, prieſthood, conqueſt, and paſſion of Chriſt.

A Pſalm of David.

THE Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.
2 The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.
3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.
4 The Lord hath ſworn, and will not repent, Thou *art* a prieſt for ever, after the order of Melchizedek.
5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.
6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countries.
7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSALM CXI.

The pſalmiſt by his example inciteth others to praiſe God for his glorious and gracious works. The fear of God breedeth true wiſdom.

PRAISE ye the Lord. I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.
2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein.
3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: the Lord *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments:* his praiſe endureth for ever.

PSALM CXII.

Godlineſs hath the promiſes of this life, and of the life to come. The proſperity of the godly ſhall be an eye-ſore to the wicked.

PRAISE ye the Lord. Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSALM CXIII.

An exhortation to praiſe God for his excellency, and for his mercy.

PRAISE ye the Lord. Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord.

2 Bleſſed be the name of the Lord from this time forth and evermore.

3 From the riſing of the ſun unto the going down of the ſame, the Lord's name *is* to be praiſed.

4 The Lord *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the Lord our God, who dwelleth on high!

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth!

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill;

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

XXIII. Day. Evening Prayer.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled; Jordan was driven back;

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains *that* ye ſkipped like rams; *and* ye little hills like lambs?

7 Tremble thou, earth, at the preſence of the Lord, at the preſence of the God of Jacob.

8 Which turned the rocked *into* a ſtanding water, the flint into a fountain of waters.

PSALM CXV.

Becauſe God is truly glorious, and idols are vanity, the pſalmiſt exhorteth to confidence in Him. God is to be praiſed for his bleſſings.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he pleaſed.

4 Their idols *are* ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not:

6 They have ears, but they hear not; noſes have they, but they ſmell not:

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the Lord: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the Lord: he *is* their help and their ſhield.

11 Ye that fear the Lord, truſt in the Lord: he *is* their help and their ſhield.

12 The Lord hath been mindful of us; he will bleſs *us:* he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the Lord, *both* ſmall and great.

14 The Lord ſhall increaſe you more and more, you and your children.

15 Ye *are* bleſſed of the Lord, which made heaven and earth.

16 The heaven, *even* the heavens *are* the Lord's: but the earth hath he given to the children of men.

17 The dead praiſe not the Lord, neither any that go down into ſilence.

18 But we will bleſs the Lord, from this time forth and for evermore. Praiſe the Lord.

XXIV. Day. Morning Prayer.

PSALM CXVI.

The pſalmiſt profeſſeth his love and duty to God for his deliverance: he ſtudieth to be thankful.

I LOVE the Lord, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the Lord; O Lord, I beſeech thee, deliver my ſoul.

5 Gracious *is* the Lord, and righteous; yea, our God *is* merciful.

6 The Lord preſerveth the ſimple; I was brought low, and he helped me.

7 Return unto thy reſt, O my ſoul; for the Lord hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the Lord *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now, in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the death of his ſaints.

16 O Lord, truly I *am* thy ſervant; I *am* thy ſervant, *and* the ſon of thine handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.

18 I will pay my vows unto the Lord, now, in the preſence of all his people,

19 In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

PSALM CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the Lord, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

PSALM CXVIII.

An exhortation to praiſe God for his mercy. The pſalmiſt by his experience ſheweth how good it is to truſt in God. Under the type of the pſalmiſt, the coming of Chriſt in his kingdom is expreſſed.

O Give thanks unto the Lord; for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the Lord ſay, that his mercy *endureth* for ever.

5 I called upon the Lord in diſtreſs: the Lord anſwered me, *and ſet me* in a large place.

6 The Lord *is* on my ſide: I will not fear. What can man do unto me?

7 The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the Lord, than to put confidence in man.

9 *It is* better to truſt in the Lord, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the Lord will I deſtroy them.

11 They compaſſed me about; yea, they compaſſed me about: but in the name of the Lord I will deſtroy them.

12 They compaſſed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall; but the Lord helped me.

14 The Lord *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I ſhall

17 I ſhall not die, but live, and declare the works of the Lord.
18 The Lord hath chaſtened me ſore: but he hath not given me over unto death.
19 Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the Lord:
20 This *is* the gate of the Lord, into which the righteous ſhall enter.
21 I will praiſe thee: for thou haſt heard me, and art become my ſalvation.
22 The ſtone *which* the builders refuſed is become the head *ſtone* of the corner.
23 This is the Lord's doing; it *is* marvellous in our eyes.
24 This *is* the day *which* the Lord hath made; we will rejoice and be glad in it.
25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity.
26 Bleſſed *be* he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord.
27 God *is* the Lord, which hath ſhewed us light: bind the ſacrifice with cords, *even* unto the horns of the altar.
28 Thou *art* my God, and I will praiſe thee: *thou art* my God, I will exalt thee.
29 O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.

XXIV. Day. Evening Prayer.

PSALM CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLESSED *are* the undefiled in the way, who walk in the law of the Lord.
2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.
3 They alſo do no iniquity: they walk in his ways.
4 Thou haſt commanded *us* to keep thy precepts diligently.
5 O that my ways were directed to keep thy ſtatutes!
6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.
7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.
8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.
10 With my whole heart have I ſought thee: O let me not wander from thy commandments.
11 Thy word have I hid in mine heart, that I might not ſin againſt thee.
12 Bleſſed *art* thou, O Lord: teach me thy ſtatutes.
13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches.
15 I will meditate in thy precepts, and have reſpect unto thy ways.
16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.
18 Open thou mine eyes, that I may behold wonderous things out of thy law.
19 I *am* a ſtranger in the earth: hide not thy commandments from me.
20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.
21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.
22 Remove from me reproach and contempt; for I have kept thy teſtimonies.
23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.
24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.
26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.
27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wonderous works.
28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.
29 Remove from me the way of lying: and grant me thy law graciouſly.
30 I have choſen the way of truth: thy judgments have I laid *before me*.
31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame.

Pſalm CXIX.] This pſalm is ſuppoſed to have been written by David, under the reign of Saul, in which he was frequently perſecuted, but in which alſo he had ſome quiet intervals (ſee ver. 54); when he had leiſure to write ſo long a compoſition, and one laboured with ſo much art. For it is not only divided into as many parts as there are letters in the Hebrew alphabet, but likewiſe each of theſe parts is divided into eight verſes, and every one of theſe verſes begins with that letter of the alphabet which forms the title of the part. Thus each of the eight verſes in the firſt part, termed *aleph*, begin with an *aleph*, as thoſe do in the ſecond part, named *beth*, with a *beth*. For this reaſon, in the *Maſſora*, this pſalm is ſtiled, "The great alphabet." It is further remarkable, that in all theſe verſes, except

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

XXV. Day. Morning Prayer.

H E.

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away thy reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

V A U.

41 Let thy mercies come alſo unto me, O Lord, *even* thy ſalvation, according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved; and I will meditate in thy ſtatutes.

Z A I N.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion; *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O Lord; and have comforted myſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

C H E T H.

57 *Thou art* my portion, O Lord: I have ſaid, that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee, becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: Teach me thy ſtatutes.

T E T H.

65 Thou haſt dealt well with thy ſervant, O Lord, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe: *but* I delight in thy law.

71 *It is* good for me that I have been afflicted, that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

XXV. Day. Evening Prayer.

J O D.

73 Thy hands have made me, and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs

except one or two, there is ſome word or other which ſignifies the law of God. There are ten words which are uſed for this purpoſe promiſcuouſly in this compoſition, namely, the *law*, the *ways*, the *teſtimonies*, the *commandments*, the *precepts*, the *word*, the *judgments*, the *righteouſneſs*, the *ſtatutes*, and the *truth* of God. The pſalm contains a great many pious reflections and excellent rules, without any great connection or dependance on each other; tending principally to ſet forth the excellence of the divine laws: and this want of connection, probably, was the reaſon why the pſalm was written in this alphabetical method; that the initial letters might be a help to the memory of thoſe who were to learn it in the original.

be

be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed: for they dealt perverſely with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be found in thy ſtatutes, that I be not aſhamed.

C A P H.

81 My ſoul fainteth for thy ſalvation; *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke; *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving-kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

L A M E D.

89 For ever, O Lord, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continued this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection: *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou, through thy commandments, haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients, becauſe I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

XXXVI. Day. Morning Prayer.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes always, *even unto* the end.

S A M E C H.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

115 Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me, according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſehood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant: give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, Lord, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

P E.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.
130 The entrance of thy words giveth light; it giveth underſtanding unto the ſimple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.
133 Order my ſteps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.
135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.
136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments.
138 Thy teſtimonies *that* thou haſt commanded *are* righteous, and very faithful.
139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.
140 Thy word *is* very pure: therefore thy ſervant loveth it.
141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts.
142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.
143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.
144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

XXVI. Day. Evening Prayer.

K O P H.

145 I cried with *my* whole heart; hear me, O Lord: I will keep thy ſtatutes.
146 I cried unto thee; ſave me, and I ſhall keep thy teſtimonies.
147 I prevented the dawning of the morning, and cried: I hoped in thy word.
148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.
149 Hear my voice according unto thy loving-kindneſs: O Lord, quicken me according to thy judgment.
150 They draw nigh that follow after miſchief: they are far from thy law.
151 Thou *art* near, O Lord; and all thy commandments *are* truth.
152 Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.

R E S H.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.
154 Plead my cauſe, and deliver me: quicken me according to thy word.
155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.
156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments.
157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.
158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word.
159 Conſider how I love thy precepts: quicken me, O Lord, according to thy loving-kindneſs.
160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

S C H I N.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.
162 I rejoice at thy word, as one that findeth great ſpoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praiſe thée: becauſe of thy righteous judgments.
165 Great peace have they which love thy law: and nothing ſhall offend them.
166 Lord, I have hoped for thy ſalvation, and done thy commandments.
167 My ſoul hath kept thy teſtimonies; and I love them exceedingly.
168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

T A U.

169 Let my cry come near before thee, O Lord: give me underſtanding according to thy word.
170 Let my ſupplication come before thee: deliver me according to thy word.
171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.
172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.
173 Let thine hand help me: for I have choſen thy precepts.
174 I have longed for thy ſalvation, O Lord; and thy law *is* my delight.
175 Let my ſoul live, and it ſhall praiſe thee; and let thy judgments help me.
176 I have gone aſtray like a loſt ſheep; ſeek thy

thy ſervant; for I do not forget thy commandments.

XXVII. Day. Morning Prayer.

PSALM CXX.

David prayeth againſt Doeg, and reproveth his tongue: he complaineth of his neceſſary converſation with the wicked.

A Song of degrees (*u*).

IN my diſtreſs I cried unto the Lord, and he heard me.

2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar!

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak, they *are* for war.

PSALM CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

A Song of degrees.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help *cometh* from the Lord, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day, nor the moon by night.

7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The Lord ſhall preſerve thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

David profeſſeth his joy for the church, and prayeth for the peace thereof.

A Song of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the Lord.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city that is compact together.

4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

5 For there are ſet thrones of judgment, the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

PSALM CXXIII.

The godly profeſs their confidence in God, and pray to be delivered from contempt.

A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes *wait* upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSALM CXXIV.

The church bleſſeth God for a miraculous deliverance.

A Song of degrees of David.

IF *it had not been* the Lord who was on our ſide, now may Iſrael ſay;

2 If *it had not been* the Lord who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us:

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul:

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the Lord, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.

(*u*) *A ſong of degrees*, or *aſcent*:---It is very uncertain why this title is prefixed to this and the following pſalms. The more general opinion ſeems to be that of thoſe who conjecture that they were ſo called, becauſe, after the return of the Jews from the Babyloniſh captivity, they were ſung by the Levites as they went up the ſtairs or ſteps of the temple. See Ezek. xl. Others however think that this title refers to ſome gradual riſe or exaltation of the voice in ſinging: Others render the words by "A ſong of excellencies;" ſuppoſing the words to expreſs the excellence of the compoſition; and Mr. Fenwick, agreeably to his plan, underſtands them to be, "Songs for aſcending or aſpiring ſouls." The reader will find a diſſertation on the ſubject prefixed by Calmet to his commentary

8 Our help *is* in the name of the Lord, who made heaven and earth.

PSALM CXXV.

The ſafety of ſuch as truſt in God. A prayer for the godly, and againſt the wicked.

A Song of degrees.

THEY that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

XXVII. Day. Evening Prayer.

PSALM CXXVI.

The church celebrating her incredible return out of captivity, prayeth for, and propheſieth the good ſucceſs thereof.

A Song of degrees.

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O Lord, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him*.

PSALM CXXVII.

The virtue of God's bleſſing. Good children are his gift.

A Song of degrees for Solomon.

EXcept the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSALM CXXVIII.

The ſundry bleſſings which follow them that fear God.

A Song of degrees.

BLeſſed *is* every one that feareth the Lord; that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants round about thy table.

4 Behold, that thus ſhall the man be bleſſed that feareth the Lord.

5 The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSALM CXXIX.

An exhortation to praiſe God, for ſaving Iſrael in their great afflictions. The haters of the church are curſed.

A Song of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth; yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the Lord *be* upon you: we bleſs you in the name of the Lord.

PSALM CXXX.

The pſalmiſt profeſſeth his hope in prayer, and his patience in hope: he exhorteth Iſrael to hope in God.

A Song of degrees.

OUT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

4 But *there is* forgiveneſs with thee, that thou mayeſt be feared.

on this pſalm. As far as one may gueſs from the general import of the pſalms which have this title, ſays Mr. Mudge, they mean pſalms ſung upon the occaſion of the Jews coming up from the country, as they did three times a year, to pay their devotions at Jeruſalem. Thus the reader ſees what different ſentiments there are upon the ſubject; and the truth of the matter ſeems to be that, as neither the author nor the occaſion of theſe pſalms can be determinately fixed, ſo it is impoſſible to ſay what is the exact meaning of the title.

5 I wait for the Lord, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSALM CXXXI.

David profeſſing his humility, exhorteth Iſrael to hope in God.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the Lord, from henceforth and for ever.

XXVIII. Day. Morning Prayer.

PSALM CXXXII.

David in his prayer commendeth unto God the religious care he had for the ark: his prayer at the removing of the ark, with a repetition of God's promiſes.

A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How he ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed;

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles; we will worſhip at his footſtool.

8 Ariſe, O Lord, into thy reſt; thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake, turn not away the face of thine anointed.

11 The Lord hath ſworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore.

13 For the Lord hath choſen Zion; he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSALM CXXXIII.

The benefit of the communion of ſaints.

A Song of degrees of David.

BEhold, how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments:

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for there the Lord commanded the bleſſing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bleſs God.

A Song of degrees.

BEhold, bleſs ye the Lord, all *ye* ſervants of the Lord, which by night ſtand in the houſe of the Lord.

2 Lift up your hands *in* the ſanctuary: and bleſs the Lord.

3 The Lord that made heaven and earth, bleſs thee out of Zion.

PSALM CXXXV.

An exhortation to praiſe God, for his mercy, for his power, and for his judgments. The vanity of idols. An exhortation to bleſs God.

PRAISE ye the Lord. Praiſe ye the name of the Lord; praiſe *him*, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God.

3 Praiſe ye the Lord; for the Lord *is* good: ſing praiſes unto his name; for *it is* pleaſant.

4 For the Lord hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the Lord *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the Lord pleaſed, *that* did he in heaven and earth; in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt; upon Pharaoh, and upon all his ſervants.

10 Who

10 Who ſmote great nations, and ſlew mighty kings;
11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:
12 And gave their land *for* an heritage, an heritage unto Iſrael his people.
13 Thy name, O Lord, *endureth* for ever; *and* thy memorial, O Lord, throughout all generations.
14 For the Lord will judge his people, and he will repent himſelf concerning his ſervants.
15 The idols of the heathen *are* ſilver and gold, the work of men's hands.
16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.
17 They have ears, but they hear not; neither is there *any* breath in their mouths.
18 They that make them are like unto them: *ſo is* every one that truſteth in them.
19 Bleſs the Lord, O houſe of Iſrael: bleſs the Lord, O houſe of Aaron:
20 Bleſs the Lord, O houſe of Levi: ye that fear the Lord, bleſs the Lord.
21 Bleſſed be the Lord out of Zion, which dwelleth at Jeruſalem. Praiſe ye the Lord.

XXVIII. Day. Evening Prayer.

PSALM CXXXVI.

An exhortation to give God thanks for particular mercies.

O Give thanks unto the Lord; for he *is* good: for his mercy *endureth* for ever.
2 O give thanks unto the God of gods: for his mercy *endureth* for ever.
3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.
4 To him who alone doeth great wonders: for his mercy *endureth* for ever.
5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.
6 To him that ſtretcheth out the earth above the waters: for his mercy *endureth* for ever.
7 To him that made great lights: for his mercy *endureth* for ever.
8 The ſun to rule by day: for his mercy *endureth* for ever.
9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.
10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever:
11 And brought out Iſrael from among them: for his mercy *endureth* for ever.
12 With a ſtrong hand, and with a ſtretched-out arm: for his mercy *endureth* for ever.
13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever:
14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever:
15 But overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.
17 To him which ſmote great kings: for his mercy *endureth* for ever:
18 And ſlew famous kings: for his mercy *endureth* for ever:
19 Sihon king of the Amorites: for his mercy *endureth* for ever:
20 And Og the king of Baſhan: for his meroy *endureth* for ever;
21 And gave their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.
23 Who remembered us in our low eſtate: for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies; for his mercy *endureth* for ever.
25 Who giveth food to all fleſh; for his mercy *endureth* for ever.
26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

The conſtancy of the Jews in captivity. The prophet curſeth Edom and Babel.

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.
2 We hanged our harps upon the willows in the midſt thereof.
3 For there they that carried us away captive, required of us a ſong; and they that waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.
4 How ſhall we ſing the Lord's ſong in a ſtrange land?
5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.
7 Remember, O Lord, the children of Edom, in the day of Jeruſalem; who ſaid, Raſe *it*; raſe *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee, as thou haſt ſerved us.
9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSALM CXXXVIII.

David praiſeth God, and propheſieth that the kings of the earth ſhall praiſe Him.

A Pſalm of David.

I Will praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee.
2 I will worſhip towards thy holy temple,

and praiſe thy name, for thy loving-kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me, *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: for great *is* the glory of the Lord.

6 Though the Lord *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy hand ſhall ſave me.

8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

XXIX. Day. Morning Prayer.

PSALM CXXXIX.

David praiſeth God for his all-ſeeing providence, and for his infinite mercies: he deſieth the wicked: he prayeth for ſincerity.

To the chief muſician, A Pſalm of David.

O Lord, thou haſt ſearched me, and known *me*.

2 Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O Lord, thou knoweſt it altogether.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea;

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me; even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb.

14 I will praiſe thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret, *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being imperfect, and in thy book all *my members* were written; *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I wake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

PSALM CXL.

David prayeth to be delivered from Saul and Doeg: he comforteth himſelf by confidence in God.

To the chif muſician, A Pſalm of David.

DEliver me, O Lord, from the evil man, preſerve me from the violent man:

2 Which imagine miſchiefs in *their* heart; continually are they gathered together *for* war.

3 They have ſharpened their tongues like a ſerpent; adders poiſon *is* under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked; preſerve me from the violent man; who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide; they have ſet gins for me. Selah.

6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord.

7 O God the Lord, the ſtrength of my ſalvation, thou haſt covered my head in the day of battle.

8 Grant not, O Lord, the deſires of the wicked: further not their wicked device; *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them: let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth; evil ſhall hunt the violent man to overthrow *him*.

12 I know

12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor.
13 Surely the righteous ſhall give thanks unto thy name: the upright ſhall dwell in thy preſence.

PSALM CXLI.

David prayeth that his ſuit may be acceptable, his conſcience ſincere, and his life ſafe from ſnares.

A Pſalm of David.

LORD, I cry unto thee: make haſte unto me; give ear unto my voice, when I cry unto thee.
2 Let my prayer be ſet forth before thee *as* incenſe; *and* the lifting up of my hands *as* the evening ſacrifice.
3 Set a watch, O Lord, before my mouth; keep the door of my lips.
4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.
5 Let the righteous ſmite me; *it ſhall be* a kindneſs: and let him reprove me; *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.
6 When their judges are overthrown in ſtony places, they ſhall hear my words; for they are ſweet.
7 Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.
8 But mine eyes *are* unto thee, O God the Lord: in thee is my truſt; leave not my ſoul deſtitute.
9 Keep me from the ſnare *which* they have laid for me, and the gins of the workers of iniquity.
10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

XXIX. Day. Evening Prayer.

PSALM CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

Maſchil of David; A Prayer when he was in the cave.

I Cried unto the Lord with my voice; with my voice unto the Lord did I make my ſupplication.
2 I poured out my complaint before him; I ſhewed before him my trouble.
3 When my ſpirit was overwhelmed within me, then thou kneweſt my path. In the way wherein I walked, have they privily laid a ſnare for me.
4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my ſoul.
5 I cried unto thee, O Lord: I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.
6 Attend unto my cry; for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I.
7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSALM CXLIII.

David prayeth for grace and ſanctification, and for the deſtruction of his enemies: he ſtrengtheneth his faith by meditation and prayer.

A Pſalm of David.

HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.
2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.
3 For the enemy hath perſecuted my ſoul: he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.
4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.
5 I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands.
6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.
7 Hear me ſpeedily, O Lord: my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.
8 Cauſe me to hear thy loving-kindneſs in the morning; for in thee do I truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee.
9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.
10 Teach me to do thy will; for thou *art* my God: thy ſpirit *is* good; lead me into the land of uprightneſs.
11 Quicken me, O Lord, for thy name's ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.
12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

XXX. Day. Morning Prayer.

PSALM CXLIV.

David bleſſeth God for his mercy: he prayeth that God would powerfully deliver him from his enemies: he promiſeth to praiſe God: he prayeth for the happy eſtate of the kingdom.

A Pſalm of David.

BLESSED *be* the Lord my ſtrength, which teacheth my hands to war, *and* my fingers to fight.
2 My goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and *he* in whom I truſt; who ſubdueth my people under me.

3 Lord,

3 Lord, what *is* man, that thou takeſt knowledge of him! *or* the ſon of man, that thou makeſt account of him!

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of ſtrange children;

8 Whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is be* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood:

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets.

15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people, whoſe God *is* the Lord.

PSALM CXLV.

David praiſeth God for his fame, for his goodneſs, kingdom, and providence, and for his ſaving mercy.

David's *Pſalm* of praiſe.

I Will extol thee, my God, O King; and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee; and I will praiſe thy name for ever and ever.

3 Great *is* the Lord, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wonderous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The Lord *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O Lord; and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power;

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The Lord upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee; and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The Lord *is* righteous in all his ways, and holy in all his works.

18 The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

PSALM CXLVI.

The pſalmiſt voweth perpetual praiſes to God; who is, for his power, juſtice, mercy, and kingdom, only worthy to be truſted.

PRAISE ye the Lord. Praiſe the Lord, O my ſoul.

2 While I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the Lord his God:

6 Which made heaven and earth, the ſea, and all that therein *is:* which keepeth truth for ever:

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry. The Lord looſeth the priſoners:

8 The Lord openeth *the eyes of* the blind: the Lord raiſeth *them that are* bowed down: the Lord loveth the righteous:

9 The Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

10 The Lord ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the Lord.

XXX. Day. Evening Prayer.

PSALM CXLVII.

The prophet exhorteth to praiſe God for his care of the church and its ordinances: for his power and providence over the ſeaſons, and for his bleſſings upon the kingdom.

PRAISE ye the Lord; for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely.

2 The Lord doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his underſtanding *is* infinite.

6 The Lord lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the Lord with thankſgiving; ſing praiſe upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the Lord, O Jeruſalem; praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord.

PSALM CXLVIII.

The pſalmiſt exhorteth the celeſtial, the terreſtrial, and the rational creatures to praiſe God.

PRAISE ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the Lord: for he commanded, and they were created.

6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the Lord from the earth, ye dragons and all deeps:

8 Fire and hail; ſnow and vapour; ſtormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beaſts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men and maidens; old men and children:

13 Let them praiſe the name of the Lord: for his name alone is excellent; his glory *is* above the earth and heaven.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

PSALM CXLIX.

The prophet exhorteth to praiſe God for his love to the church, and for that power which he hath given to it.

PRAISE ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praiſe his name in the dance (*w*):

(*w*) The different cuſtoms of different nations, always varying from each other, or even from themſelves at different times, make it utterly impracticable, eſpecially at this diſtance, to give any ſatisfactory account of the ſacred dances of the ancient *Hebrews:* and it is the more ſo, becauſe the modern uſage has appropriated and confined this practice only to entertainments of levity and gaiety, ſo as to make the ideas of ſolemnity and gravity almoſt wholly contrary to, and inconſiſtent with that of dancing. And yet, perhaps, in the more ſimple ſtate of mankind, upon great occaſions of joy, for men to expreſs it by adapting the motions of their bodies to the meaſures and cadence of muſic, might not be thought much leſs natural than for them, upon the like occaſions, to expreſs their thoughts in tropes and lofty figures, and adapt their very ſpeech to meaſure, as in poetical compoſitions. Perhaps the rude joy of the rural undiſciplined ſwain, which is ſtill ever expreſſed by leaps and ſhouts, by aukward geſtures, and vociferous noiſe, was by the men of genius and politeneſs both ways reduced to order and method; and hence aroſe dancing and poetry. As the former was an excellence which any of the vulgar might arrive at, we may eaſily ſuppoſe

let them ſing praiſes unto him with the timbrel and harp.

4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written. This honour have all his ſaints. Praiſe ye the Lord.

PSALM CL.

An exhortation to praiſe God with all kind of inſtruments.

PRAISE ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals; praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath praiſe the Lord. Praiſe ye the Lord.

The PROVERBS.

CHAP. I.

The uſe of the proverbs. An exhortation to fear God, and believe his word: to avoid the enticings of ſinners. Wiſdom complaineth of contempt: ſhe threateneth her contemners.

THE proverbs of Solomon, the ſon of David, king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

7 The fear of the Lord *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood; let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave; and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us; let us all have one purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

poſe it to have been brought into contempt, by the improper and ludicrous occaſions upon which it might be uſed: but as the latter was a rational exerciſe, and an improvement of the mind, which few could attain to, it is no wonder it is ſtill held in reverence, and hath riſen to the perfection in which we have ſeen it. But be this as it will, it is certain the *ancient Hebrews*, upon the greateſt occaſions of joy and triumph, uſed the ſolemn dance. Different companies of them, as they excelled in different ways, did jointly contribute according to their reſpective abilities, to expreſs the general joy: And whilſt ſome aſſiſted at the national ceremony with *vocal* and ſome with *inſtrumental* muſic, others performed the ſolemn dance. The firſt mention that we find made of this in Scripture, is as early as the days of *Moſes*, upon the deliverance from *Pharaoh*; when *Miriam* his ſiſter ſang the ode which *Moſes* compoſed upon that occaſion, and ſhe took a timbrel in her hand, and all the women went out after her with *timbrels* and *dances*, Exod. xv. 20, 21. Thus *Jephthah*'s daughter came to welcome her father upon his ſucceſsful return from battle with *timbrels* and *dances*, Judg. xi. 34. And ſo the daughters of *Shiloh*, when they held their annual feaſt to the Lord, were wont to *dance* in *dances*, Judg. xxi. 19, 20, 21.

PROVERBS.] Within the period from the building to the deſtruction of the temple, literature received a conſiderable advance, probably by means of the ſchools of the prophets. Solomon was a great author, as he was endued with an uncommon ſhare of wiſdom; For *he ſpake three thouſand proverbs, and his ſongs were a thouſand and five; and he ſpake of trees, from the cedar that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.* But of all his works only three are taken into the ſacred

16 For their feet run to evil, and make haſte to ſhed blood.
17 Surely in vain the net is ſpread in the ſight of any bird.
18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.
19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.
20 Wiſdom crieth without; ſhe uttereth her voice in the ſtreets:
21 She crieth in the chief place of concourſe, in the openings of the gates; in the city ſhe uttereth her words, *ſaying*,
22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?
23 Turn ye at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you.
24 Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded;
25 But ye have ſet at nought all my counſel, and would none of my reproof:
26 I alſo will laugh at your calamity; I will mock when your fear cometh;
27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you:
28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:
29 For that they hated knowledge, and did not chooſe the fear of the Lord.
30 They would none of my counſel: they deſpiſed all my reproof.
31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.
32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.
33 But whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

Wiſdom promiſeth godlineſs to her children, ſafety from evil company, and direction in good ways.

MY ſon, if thou wilt receive my words, and hide my commandments with thee;
2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding:
3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding:
4 If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hidden treaſures;
5 Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.
6 For the Lord giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.
7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.
8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.
9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea*, every good path.
10 When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;
11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:
12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things;
13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs;
14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked.
15 Whoſe ways *are* crooked, and *they* froward in their paths.
16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words;
17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.
18 For her houſe inclineth unto death, and her paths unto the dead.
19 None that go unto her return again, neither take they hold of the paths of life.
20 That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous.
21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.
22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

An exhortation to obedience, to faith, to mortification, and patience. The curſed ſtate of the wicked.

MY ſon, forget not my law; but let thine heart keep my commandments:
2 For length of days, and long life, and peace ſhall they add to thee.
3 Let not mercy and truth forſake thee:

canon, namely, *Proverbs*, *Eccleſiaſtes*, and his *Song*. The book of Proverbs conſiſts of the moſt uſeful rules for the right direction of life, in religion and morals; and is the moſt authentic and excellent of the kind that can be produced in antiquity. It may be divided into five parts: I. In the firſt part the tutor gives his pupil admonitions, directions, cautions, and excitements to the ſtudy of wiſdom, ch. i. to x. II. The ſecond part contains the *Proverbs of Solomon*, properly ſo called; delivered in diſtinct, independent, general ſentences, ch. x. to xxii. ver. 17. III. In the third part the tutor again addreſſes himſelf to his pupil, and gives him freſh admonitions to the diligent ſtudy of wiſdom; which is followed by a ſet of inſtructions, delivered in the imperative mood to the pupil, who is ſuppoſed all the while to be ſtanding before him, ch. xxii. 17. to ch. xxv. IV. The fourth part is diſtinguiſhed by its being a collection of Solomon's Proverbs, ſelected, we may ſuppoſe, out of a much greater number, by the men of Hezekiah

bind them about thy neck: write them upon the table of thine heart:

4 So ſhalt thou find favour and good underſtanding in the ſight of God and man.

5 Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 Be not wiſe in thine own eyes: fear the Lord, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe:

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 My ſon, deſpiſe not the chaſtening of the Lord; neither be weary of his correction.

12 For whom the Lord loveth, he correcteth, even as a father the ſon *in whom* he delighteth.

13 Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandize of it *is* better than the merchandize of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My ſon, let not them depart from thine eyes: keep ſound wiſdom, and diſcretion:

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 Strive not with a man without cauſe, if he have done thee no harm.

31 Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the Lord: but his ſecret *is* with the righteous.

33 The courſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

CHAP. IV.

Solomon perſuadeth to obedience, and to ſhun the path of the wicked. He exhorteth to faith, and ſanctification.

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake ye not my law.

3 For I was my father's ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing: *therefore* get wiſdom; and with all thy getting, get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

kiah; perhaps by the prophets Iſaiah, Hoſea, and Micah, who all flouriſhed in the days of Hezekiah, and, not improbably, aſſiſted him in his pious endeavours to reſtore true religion, 2 Chron. xxxi. 20, 21. This part, as the ſecond, conſiſts chiefly of diſtinct unconnected ſentences, and reaches from ch. xxv. to chap. xxx. The fifth part contains a ſet of wiſe obſervations and inſtructions which Agur, the ſon of Jakeh, delivered to his pupils Ithiel and Ucal, ch. xxx. and the 31ſt chapter contains the precepts which his mother delivered to Lemuel her ſon; being paſſionately deſirous to guard him againſt vice, to eſtabliſh him in the principles of juſtice, and to have him married to a wife of the beſt qualities. Theſe two chapters are a kind of appendix to the book of Proverbs. See Taylor's Scripture Divinity.

11 I have taught thee in the way of wiſdom; I have led thee in right paths.
12 When thou goeſt, thy ſteps ſhall not be ſtraightened; and when thou runneſt, thou ſhalt not ſtumble.
13 Take faſt hold of inſtruction; let *her* not go; keep her; for ſhe *is* thy life.
14 Enter not into the path of the wicked, and go not in the way of evil *men*.
15 Avoid it, paſs not by it; turn from it, and paſs away.
16 For they ſleep not except they have done miſchief; and their ſleep is taken away, unleſs they cauſe *ſome* to fall.
17 For they eat the bread of wickedneſs, and drink the wine of violence.
18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.
19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.
20 My ſon, attend to my words; incline thine ear unto my ſayings.
21 Let them not depart from thine eyes: keep them in the midſt of thine heart.
22 For they *are* life unto thoſe that find them, and health to all their fleſh.
23 Keep thy heart with all diligence, for out of it *are* the iſſues of life.
24 Put away from thee a froward mouth, and perverſe lips put far from thee.
25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.
26 Ponder the path of thy feet; and let all thy ways be eſtabliſhed.
27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

Solomon exhorteth to the ſtudy of wiſdom, to liberality, and chaſtity. The wicked are overtaken with their own ſins.

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding:
2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.
3 For the lips of a ſtrange woman drop as *an* honey-comb, and her mouth *is* ſmoother than oil:
4 But her end is bitter as wormwood, ſharp as a two-edged ſword.
5 Her feet go down to death; her ſteps take hold on hell.
6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.
7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the door of her houſe:
9 Leſt thou give thine honour unto others, and thy years unto the cruel:
10 Leſt ſtrangers be filled with thy wealth; and thy labours *be* in the houſe of a ſtranger,
11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed;
12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof!
13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me!
14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.
15 Drink waters out of thine own ciſtern, and running waters out of thine own well.
16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.
17 Let them be only thine own, and not ſtrangers with thee.
18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.
19 *Let her be as* the loving hind, and pleaſant roe; let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.
20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?
21 For the ways of a man *are* before the eyes of the Lord, and he pondereth all his goings.
22 His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.
23 He ſhall die without inſtruction; and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

The ſeven things hateful to God. The bleſſings of obedience. The miſchiefs of whoredom.

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,
2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.
3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend.
4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.
5 Deliver thyſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.
6 Go to the ant, thou ſluggard; conſider her ways, and be wiſe:
7 Which, having no guide, overſeer, or ruler,
8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.
9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?
10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:
11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty perſon, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart; he deviſeth miſchief continually; he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 Theſe ſix *things* doth the Lord hate: yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 My ſon, keep thy father's commandment, and forſake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultreſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whoſoever toucheth her, ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry;

31 But *if* he be found, he ſhall reſtore ſevenfold; he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doeth it deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man; therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

Solomon perſuadeth to a ſincere familiarity with wiſdom.

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 For at the window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner; and he went the way to her houſe,

9 In the twilight, in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn; her feet abide not in her houſe:

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner:)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have decked my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us ſolace ourſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey.

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks;

23 Till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways; go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe *is* the way to hell, going down to the chambers of death.

CHAP.

CHAP. VIII.

The excellency, the nature, the power, the riches, and the eternity of wisdom. The blessings which it bringeth.

DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear, for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8 All the words of my mouth are in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were settled: before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world:

27 When he prepared the heavens I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth;

30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me, findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.

CHAP. IX.

The discipline, and doctrine of wisdom. The custom, and error of folly.

WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city:

4 Whoso *is* simple, let him turn in hither: *as* for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked *man*, *getteth* himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise *man*, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The fear of the Lord *is* the beginning of wisdom, and the knowledge of the Holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For

14 For she sitteth at the door of her house on a seat in the high places of the city,
15 To call passengers who go right on their ways:
16 Whoso *is* simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,
17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.
18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are sundry observations upon moral virtues, and their contrary vices.

THE proverbs of Solomon. A wise son maketh a glad father; but a foolish son *is* the heaviness of his mother.
2 Treasures of wickedness profit nothing: but righteousness delivereth from death.
3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.
5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.
6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.
7 The memory of the just *is* blessed: but the name of the wicked shall rot.
8 The wise in heart will receive commandments: but a prating fool shall fall.
9 He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.
12 Hatred stirreth up strifes: but love covereth all sins.
13 In the lips of him that hath understanding, wisdom is found: but a rod *is* for the back of him that is void of understanding.
14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.
15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.
16 The labour of the righteous *tendeth* to life; the fruit of the wicked to sin.
17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof, erreth.
18 He that hideth hatred *with* lying lips, and he that uttereth a slander, is a fool.
19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.
20 The tongue of the just *is as* choice silver; the heart of the wicked *is* little worth.
21 The lips of the righteous feed many: but fools die for want of wisdom.
22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.
23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.
24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.
27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.
28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
29 The way of the Lord *is* strength to the upright: but destruction *shall be* to the workers of iniquity.
30 The righteous shall never be removed: but the wicked shall not inhabit the earth.
31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

CHAP. XI.

A false balance *is* abomination to the Lord: but a just weight *is* his delight.
2 *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.
3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
4 Riches profit not in the day of wrath: but righteousness delivereth from death.
5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.
8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.
10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.
11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
12 He that is void of wisdom despiseth his neigh-

neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger, ſhall ſmart *for it*: and he that hateth ſuretiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart are abomination to the Lord: but *ſuch as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous is only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that with-holdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf.

26 He that with-holdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe ſhall inherit the wind: and the fool *ſhall* be ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHOSO loveth inſtruction loveth knowledge: but he that hateth reproof *is* brutiſh.

2 A good *man* obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel (*x*).

11 He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons*, *is* void of underſtanding.

12 The wicked deſireth the net of evil *men*; but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompence of a man's hand ſhall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel *is* wiſe.

16 A fool's wrath is preſently known: but a prudent *man* covereth ſhame.

(*x*) Lord Bacon obſerves upon this verſe, that there is implanted in man's nature a noble and excellent affection of pity and compaſſion, called here *mercy*, (for the word rendered *righteous*, ſignifies *mild*, *clement*, *merciful*) which mercy extends itſelf even to brute creatures, that are by divine ordination ſubject to his command. Therefore this compaſſion hath ſome analogy with that of a prince towards his ſubjects: nay, further, it is moſt certain that the worthier any ſoul is, the larger is its compaſſion: for contracted and degenerate minds imagine theſe things pertain not to them; but the mind which looks upon itſelf as a nobler portion of the univerſe, is kindly affected towards inferior creatures, out of the communion there is between them: wherefore we ſee that there were under the old law many precepts concerning this; which were not ſo much merely ceremonial, as inſtitutions of mercy. See more on this ſubject in the Advancement of learning, b. viii. c. 2. The next clauſe means "the very kindneſſes of the wicked, being treacherous, are a cruel cheat; nay the higheſt expreſſions which they make of tenderneſs and compaſſion, whereby they induce others to repoſe a truſt in them, are intended merely as a cover for the miſchief they mean more ſecurely to do them." See a pleaſing diſcourſe lately publiſhed, intitled, "Clemency to Brutes," on this text.

17 *He*

17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace, *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſloathful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good work maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life; and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon heareth his father's inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſome, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well adviſed *is* wiſdom.

11 Wealth *gotten* by vanity ſhall be diminiſhed: but he that gathereth by labour ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word ſhall be deſtroyed: but he that feareth the commandment ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men* ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him, chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs, feareth the Lord: but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man, but the end thereof *are* the ways of death.

13 Even

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the Lord *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the Lord *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour is towards a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the Lord: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a chearful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 Better *is* little with the fear of the Lord, than great treaſure, and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it!*

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the Lord: but *the* words of the pure *are* pleaſant words.

27 He that is greedy of gain troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding.

33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour is humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the Lord.

2 All the ways of a man *are* clean in his own eyes; but the Lord weigheth the ſpirits.

3 Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

4 The Lord hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the Lord: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged: and by the fear of the Lord *men* depart from evil.

7 When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A man's heart deviſeth his way; but the Lord directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the Lord's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips *are* the delight of kings; and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death; but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 Pride *goeth* before deſtruction, and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely, ſhall find good: and whoſo truſteth in the Lord, happy *is* he.

21 The wiſe in heart ſhall be called prudent: and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger, *is* better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap; but the whole diſpoſing thereof *is* of the Lord.

CHAP. XVII.

BETTER *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame, and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold: but the Lord trieth the hearts.

4 A wicked doer giveth heed to falſe lips; *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor, reproacheth his Maker: *and* he that is glad at calamities ſhall not be unpuniſhed.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool; much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion ſeeketh

love; but he that repeateth a matter ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion that loveth ſtrife: *and* he that exalteth his gate ſeeketh deſtruction.

20 He that hath a froward heart findeth no good: and he that hath a perverſe tongue falleth into miſchief.

21 He that begetteth a fool *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom, to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy, reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter.

10 The name of the Lord *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe, *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue, and they that love it ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the Lord.

23 The poor uſeth intreaties; but the rich anſwereth roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the Lord.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they are wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

15 Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand.

22 The desire of man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger, sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment, scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about *as a tale-bearer* revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the Lord, and he shall save thee.

23 Di-

23 Divers weights *are* an abomination unto the Lord; and a falſe balance *is* not good.

24 Man's goings *are* of the Lord; how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the Lord, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the grey head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

3 To do juſtice and judgment *is* more acceptable to the Lord than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked, *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he ſhall alſo cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous, and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

22 A wiſe man ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him; for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom, nor underſtanding, nor counſel againſt the Lord.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the Lord.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the Lord *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility, *and* the fear of the Lord, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity, ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He

11 He that loveth pureneſs of heart, *for* the grace of his lips the king *ſhall be* his friend.
12 The eyes of the Lord preſerve knowledge, and he overthroweth the words of the tranſgreſſor.
13 The ſlothful *man* ſaith, *There is* a lion without; I ſhall be ſlain in the ſtreets.
14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the Lord, ſhall fall therein.
15 Fooliſhneſs *is* bound in the heart of a child; *but* the rod of correction ſhall drive it far from him.
16 He that oppreſſeth the poor to increaſe his *riches*, *and* he that giveth to the rich, *ſhall* ſurely *come* to want.
17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.
18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.
19 That thy truſt may be in the Lord, I have made known to thee this day, even to thee.
20 Have not I written to thee excellent things, in counſels and knowledge,
21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?
22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate:
23 For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.
24 Make no friendſhip with an angry man; and with a furious man thou ſhalt not go:
25 Leſt thou learn his ways, and get a ſnare to thy ſoul.
26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.
27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?
28 Remove not the ancient land-mark, which thy fathers have ſet.
29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee;
2 And put a knife to thy throat, if thou *be* a man given to appetite.
3 Be not deſirous of his dainties: for they *are* deceitful meat.
4 Labour not to be rich: ceaſe from thine own wiſdom.
5 Wilt thou ſet thine eyes upon that which it not? for *riches* certainly make themſelves wings; they fly away as an eagle towards heaven.
6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats:
7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee.
8 The morſel *which* thou haſt eaten, ſhalt thou vomit up, and loſe thy ſweet words.
9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.
10 Remove not the old land-mark; and enter not into the fields of the fatherleſs:
11 For their Redeemer *is* mighty; he ſhall plead their cauſe with thee.
12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.
13 With-hold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.
14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.
15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.
16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.
17 Let not thine heart envy ſinners: but *be thou* in the fear of the Lord all the day long:
18 For ſurely there is an end; and thine expectation ſhall not be cut off.
19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.
20 Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh:
21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.
22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.
23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.
24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child* ſhall have joy of him.
25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.
26 My ſon, give me thine heart, and let thine eyes obſerve my ways.
27 For a whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.
28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.
29 Who hath woe? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes?
30 They that tarry long at the wine; they that go to ſeek mixed wine.
31 Look not thou upon the wine when it is red,

red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them:

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong; yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain;

12 If thou ſayeſt, Behold we knew it not: doth not He that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honey-comb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting-place:

16 For a juſt *man* falleth ſeven times (*y*), and riſeth up *again*: but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the Lord ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thyſelf becauſe of evil *men*, neither be thou envious at the wicked;

20 For there ſhall be no reward to the evil *man*; the candle of the wicked ſhall be put out.

21 My ſon, fear thou the Lord and the king: *and* meddle not with them that are given to change:

22 For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him:

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe; and deceive *not* with thy lips.

29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone wall thereof was broken down.

(*y*) That is, into trouble or affliction, not into wilful ſin. The Hebrew word rendered *falleth*, is never applied to *ſin*; but, when ſet in oppoſition to the word *riſeth up*, implies affliction or calamity; as in Mic. vii. 8. Amos viii. 4. Jer. xxv. 27. and Pſ. xxxiv. 19, 20. Theſe words are commonly, not only in ſermons, but in books, applied to the falling into ſin; and that men may the more ſecurely indulge themſelves in their ſins, and yet think themſelves good men, they have added ſomething to them; for they are commonly cited thus, *A juſt man falleth ſeven times a day*; which laſt words are not in any tranſlation of the Bible, much leſs in the original; but only in ſome corrupt editions of the Vulgate. The plain meaning of the text is what we have given; and therefore we muſt make uſe of other places, ſays Biſhop Patrick, for the confuting the fancy of ſinleſs perfection in this life; and for the comfort of thoſe who are caſt down by their lapſes into ſin, and take heed of reading the Holy Scriptures ſo careleſsly, as to turn our medicine into poiſon; which is the fault of thoſe, who, from ſuch miſtakes, give way to their evil affections, and let them carry them into ſin.

32 Then I saw, *and* considered it well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come, *as* one that travelleth; and thy want as an armed man.

CHAP. XXV.

Observations about kings, and about avoiding of quarrels, and sundry causes thereof.

THESE *are* also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men*:

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*; and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee; lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the house-top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory, *is not* glory.

28 He that *hath* no rule over his own spirit, *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

Observations about fools, about sluggards, and about contentious busy-bodies.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit, than seven men that can render a reason.

17 He

17 He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who caſteth fire-brands, arrows, and death;

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips, and a wicked heart, *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him;

25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

Obſervations on ſelf-love, on true love, on care to avoid offences, and on houſhold care.

BOAST not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who is able to ſtand before envy?

5 Open rebuke *is* better than ſecret love.

6 Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful.

7 The full ſoul loatheth an honey-comb; but to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandereth from her neſt, ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend, and thy father's friend, forſake not; neither go into thy brother's houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother afar off.

11 My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil, *and* hideth himſelf; *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman, are alike.

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itſelf*.

17 Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend.

18 Whoſo keepeth the fig-tree ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face, ſo the heart of man to man.

20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.

21 *As* the fining-pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds:

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goat's milk enough for thy food, for the food of thy houſhold, and *for* maintenance for thy maidens.

CHAP. XXVIII.

General obſervations on impiety, and religious integrity.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land, many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged (z).

(z) *For the ſins of a land, the ſucceſſion of princes is frequent; for men of underſtanding and juſtice, the prince ſhall continue long:* Houbigant;---who renders the next verſe, *A powerful man, oppreſſing the poor, is a ſweeping ſhower, by which famine is prepared.* Biſhop Saunderſon obſerves upon this third verſe, which he underſtands according to the common tranſlation, That it is in matters of power, as in matters of learning; they who have but a ſmattering of ſcholarſhip, are obſerved to be the forwardeſt to make oſtentation of the few ſcraps they have, for fear there ſhould

3 A poor man that oppreſſeth the poor *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law praiſe the wicked: but ſuch as keep the law contend with them.

5 Evil men underſtand not judgment: but they that ſeek the Lord underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law *is* a wiſe ſon: but he that is a companion of riotous *men* ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit; but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear; *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs ſhall prolong *his* days.

17 A man that doeth violence to the blood of *any* perſon, ſhall flee to the pit; let no man ſtay him.

18 Whoſo walketh uprightly ſhall be ſaved: but *he that is* perverſe *in his* ways ſhall fall at once.

19 He that tilleth his land ſhall have plenty of bread: but he that followeth after vain *perſons* ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich ſhall not be innocent.

21 To have reſpect of perſons *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart ſtirreth up ſtrife: but he that putteth his truſt in the Lord ſhall be made fat.

26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor ſhall not lack: but he that hideth his eyes ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

Obſervations on public and private government. Of anger, pride, thievery, cowardice, and corruption.

HE that, being often reproved, hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom rejoiceth his father: but he that keepeth company with harlots ſpendeth *his* ſubſtance.

4 The king by judgment eſtabliſheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour, ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

be no notice taken of their learning, if they ſhould not ſhew it when they can: and yet then they do it ſo untowardly, that when they think moſt of all to diſplay their parts, they moſt of all, by ſome groſs miſtake or other, betray their ignorance. Juſt ſo it is in the caſe of power: when men of baſe ſpirits and condition have gotten a little of it into their hands, they conceive their neighbours will not be ſenſible how important they are, if they do not, by ſome act or other, ſhew forth their power to the world. But, having minds too narrow to comprehend any great and generous way to do ſo, they cannot frame any other method, than by trampling on thoſe who are below them; which they do beyond all reaſon, and without any mercy. See his ſermons, Lord Bacon's Advanc. of Learning, b. viii. c. 2. and ver. 15.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

15 The rod and reproof give wiſdom: but a child left *to himſelf* bringth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there* is more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the Lord ſhall be ſafe.

26 Many ſeek the ruler's favour; but every man's judgment *cometh* from the Lord.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way *is* abomination to the wicked.

CHAP. XXX.

Agur's confeſſion of his faith. Four wicked generations. Four things inſatiable. Parents are not to be deſpiſed. Four things hard to be known. Four things intolerable. Four things exceeding wiſe. Four things ſtately. Wrath is to be prevented.

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the Lord? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth as knives, to devour the poor man from off the earth, and the needy from *among* men.

15 The horſeleach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when ſhe is married; and an hand-maid that is heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them by bands.

28 The

28 The ſpider taketh hold with her hands, and is in kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* ſtrongeſt among beaſts, and turneth not away from any:

31 A grey-hound; an he-goat alſo, and a king, againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

Lemuel's leſſon of chaſtity and temperance. The afflicted are to be comforted and defended. The praiſe and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes ſtrong drink:

5 Leſt they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſeth of the poor and needy.

10 Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips: ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandize *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ſcarlet.

22 She maketh herſelf coverings of tapeſtry; her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom; and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands; and let her own works praiſe her in the gates (*a*).

(*a*) Behold here the picture of a virtuous woman, according to Solomon; a perſon of no ordinary rank, or obſcure condition; her huſband appears with diſtinction in the midſt of princes and ſenators; he has no need to apply himſelf to his domeſtic concerns: her houſe is full of riches, and ſhe is ſurrounded with ſlaves and maidens. She is not urged by parſimony and meanneſs to make profit of her labour, and that of her people: magnificence ſhines in her veſtments and thoſe of her huſband, in her furniture, in her beds, and in her whole houſe. Piety, the fear of God, and wiſdom, conſtitute her character. Vigilant, active, laborious, ſhe remains at home, aſſiduous to conduct her houſhold, and to bring up her children. Deſpiſing ſuperfluous gewgaws, and frivolous occupations, gentle towards her domeſtics, liberal to the poor, and prudently confining and limiting herſelf to the employments ſuitable to her: *She layeth her hands to the ſpindle, and her hands hold the diſtaff.* In her life, we ſee neither gaming, nor diverſion, nor high living, nor idleneſs, nor uſeleſs viſits; no quarrels, or ſlanders, or thoſe other abuſes which form the moſt ſerious employment of women of the world, who are not under a neceſſity of earning their livelihood.

10 AP 66